

# Mind



# Matter.

Physical Life—The Primary Department in the School of Human Progress.

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## TO THE SOLDIERS OF TRUTH.

BY JULIA H. JOHNSON.

Never fainting, never falling,  
In the march for truth and right,  
But heroes—persevering—  
Guided be by Wisdom's light,  
See aloft the flaming banners,  
Freedom's standard raised on high,  
And the motto, "Onward! upward!"  
"Your redemption draweth nigh."

See the head lights in the distance,  
List the lessons which they teach;  
Souls there are whom God hath chosen,  
Heaven's oracles to preach,  
Courage! hear them boldly shouting,  
Angel powers uphold their hands,  
Follow gladly, they will lead you  
Into Canaan's fruitful lands!

Flee from Egypt's fearful darkness  
Into freedom's glorious light,  
Paths of progress tread with firmness,  
Lead to portals pure and bright,  
In the realms of fadeless beauty,  
Far beyond earth's shadowy scenes,  
Into real joys immortal,  
Far beyond this land of dreams.

Never fainting, never faltering,  
Follow where the angels lead,  
Golden walks of truth and wisdom  
Yield a balm for every need,  
So shall all your souls be gladdened,  
So earth's path truly wrought,  
And your spirit sweetly sheltered,  
Safely to the landing brought.

And the robe and crown immortal  
Of sweet love your portion be,  
In the realms of endless glory,  
Where the many mansion, be,  
"Onward!" cheers the goodly captain,  
"Claim the pearl of priceless worth!"  
Liberty or death! brave heroes,  
God is king o'er heaven and earth!"

Fernside, July 4th, 1880.

## CHRISTIAN SPIRITUALISM.

It seems very important, just at the present time, to fully consider whether it is in the order of true progress to combine the Christian dogmas with the facts of Spiritualism, and to determine whether the interests of humanity require that we take the teachings of the spirit world and effectually neutralize them by combining them with that which will counteract their effect. We say most emphatically, No! Every unprejudiced mind must admit that the past record of so-called Christianity and its followers is decidedly against such a combination. That record is written in blood, with the pen of terror, and accompanied with an amount of suffering and agony too great to be realized by any individual mind. In fact, when the mind attempts to contemplate the history of the dark deeds of Christianity and the churches, it is paralyzed and sickened as every page is turned.

The spirit that inaugurated and consummated this state of affairs, by and through the creeds and dogmas of the ages, still exists, and would again assert itself if permitted to sacrifice Spiritualism, the child progress, to appease the grasping power of those who choose the dogma rather than the truth. The dial on the face of Time has been turned back already too often by the dictum of the professors and so-called teachers of their time. Shall it again be consummated as the sands of the nineteenth century are fast ebbing away? We are inclined to think that the good and true of the spirit world, now, have the power to approach near enough to the plane of human life to avert such a disaster, as it would be to arrest the tide of human progress and remand the aspiring souls of men back to the conditions of darkness and doubt which is the natural result of the teachings of Christianity. The human mind never accepts these teachings only through the most abject mental slavery, and never on the plane of reason and God-given soul freedom.

Do these so-called Spiritualists who talk and write about "Christian Spiritualism," realize the import of such a combination, or are they blinded by the desire to be on the popular side rather than on the side of truth? We deem it an insult to the great and good minds, who have passed on in advance of us to the spirit world, to attempt to neutralize the light they bear back to us from the immortal shore, by casting over it the dark pall of man-made creeds and cunningly devised fables, by means of which the priests and censors of human thought in earth life have risen to power that they might rule with a rod of iron. Many, I should say, rather all of us, have felt its terrible rule; and we wish to say right here to those who are engaged in Christian Spiritualism, there is no middle ground in this field. "Choose ye whom ye will serve." If the Christians and their dogmas, in heaven's name, be consistent, go over to them fully and not be astride of the fence. All true Spiritualists will respect such a course on your part, and the churches will welcome you, for they desire nothing so much as numbers; but if you incline to follow the light of truth as reflected from the higher life of the spirit world, then it is for you to fall into line under the banner of Spiritualism proper, on which is inscribed, in letters of light, "We follow the lead of Truth and ignore the creeds and dogmas of men forever."

These efforts to Christianize Spiritualism are a natural result, as there are but few of those who are called Spiritualists that have any true conception of its mission; and being so fully imbued with the dogmas of the Church, they ought to have remained within its fold, for the time of their deliverance is not yet.

The popular preachers and theologians of our day tell us that Christianity is the foundation of modern civilization. A most palpable error; for instead, it has been a dead weight upon human

progress. Its creeds have been so many blocks in the way, and its doctrines so many leeches drawing the vitality from the body of all progressive movements. The fact is, rather, that the possibilities of civilization, as well as all departments of human progress, were innate in man as a progressive being.

Civilization is being consummated (for we have only begun to be civilized yet) in the face of an opposition, the footsteps of which are marked by the blood of toiling millions, devoted through ignorance to the support of the false theories which enslaved them. Every intelligent observer of human events will discover that the Church has lost power in proportion as the race has advanced in science and true education. And it is most unfortunate that the attention of mankind is riveted to the religious theories and teachings of the dark ages, when the race was far behind the spiritual attainments and progressive thought of the nineteenth century. These priestly inventions and cunningly devised fables are brought forward and forced upon the present generation and entailed upon the race, through priestly power and the intimidation of the ignorant and unsuspecting. Should we not rather follow the inspiration and spiritual light of the present, instead of the reflections from the dark past? Reason points this way.

The opposing critic may say, "This is simply a bill of assertions." In reply allow me to ask, what means the testimony of this cloud of witnesses that darken our spiritual horizon? What say those who have had the full opportunity to test these Christian teachings and doctrines in the life beyond, where all things are weighed in the balance, and where alone we must look as intelligent beings for the solution of the question under consideration. When the preachers and followers of these teachers return after a long sojourn in spirit life, they frankly state that the whole fabric of the plan of salvation and kindred doctrines, which they have taught and learned in earth life, have no existence outside of faith; and that there are no facts even in earth life to support these Christian teachings, when properly investigated, and none whatever to uphold them in spirit life.

We are in justice bound to give such witnesses a full hearing, for such testimony cannot be ignored by those who are looking for the truth which will enable them to avoid the dilemma in which these misdirected spirits find themselves when they become convinced that this faith has rested on theories instead of truth. A few only of these unfortunate spirits have the requisite conditions for expression. While myriads are waiting through the weary years, in spirit life, to put themselves on record in earth life through mediumistic channels, as to the erroneous teachings they have followed, which were forced upon them in this life and thus they return, after many years of diligent search, after the realization of their expectations, with disappointed hopes and faith in Christian teachings obliterated, and acknowledge the fallacy of their former teachings, professions and beliefs. Among the late witnesses to these facts I would call attention to the recent communication from Edward Payson, D. D., in MIND AND MATTER of July 10th, which is only one of many which have preceded it in reference to the matter under consideration.

Shall we continue to propagate these errors to further misguide the human race and extend the time of their suffering in spirit life? This is the question which should have the thoughtful consideration of all, but more especially those who are engaged in advocating "Christian Spiritualism." Such have burst their dogmatic shell prematurely, consequently are not prepared to accept the comprehensive truths of Spiritualism, but would vain attempt to go back to the old creed bound shell again, that it may enclose them and hide what light they may have gained by their limited experience in the spiritual teachings and phenomena. Must it be the fate of Spiritualism to be thus taken in and done for, by a lot of fadgelings who have selfish interests at stake? Shall we allow ourselves to be thus drawn into the coils of the church time serving priesthood? Every soul who knows the truth and dare maintain it, will answer most emphatically in the negative. Standing as they do, outside the church and its gilded errors, and having suffered enough by mental slavery under its rule, they have enlisted for the war in the struggle for truth against priestly power. Such valiant soldiers in the cause of right and freedom, will lead the way on the earth plane, and join hands and forces with those from the realms of light, to conquer in the contest of truth against error. For the light shall cause the darkness of mental slavery to flee away, and the night of the soul shall be followed by the morning dawn which is breaking upon our world as the rays of the sun of spiritual light pierces the dark clouds of error and bids us go free.

Fellow veterans who have stood the rattling fire of the enemy for a quarter of a century, more or less, in the ranks of Spiritualism, will you stand silent and motionless when your co-operation is so much needed in the cause of truth and right? Will you so far forget the interests of the cause of Spiritualism and its mission, as to aid in this movement of Christianizing Spiritualism either in act, or by your silence give consent? Your answer, in word and deed, will be looked forward to by not only many an earnest soul on the earth plane; but many a star-crowned angel of light awaits your decision on the shores of the great beyond.

B. B. HILL,  
Springfield, Mass.

## The Beginning of the End.

MR. ROBERTS:—Before the victory, is the battle, and before the battle, is the hour of preparation. The time seems near at hand when the motives governing the forces behind the veil are to be revealed with unmistakable certainty.

Since the advent of Modern Spiritualism, the revolution of ideas concerning spirituality, has well nigh proved universal, and the drift of advanced thought is merely in the line of our philosophy. Upon all sides the attitude of inquirers, betokens great interest in the subject, and ere another generation passes, we shall have ample proof of the facts of spirit power generally demonstrated to their satisfaction. For one I have never felt that the subject was exhausted or even comprehended by the early exponents of the philosophy, and the fond delusion that any one could be a leader in this movement has merited a smile of contempt. The mighty sages of antiquity, knowing the facts of human development in spite of religious ideas, and also knowing the true basis of those ideas, have with patience and marvellous endurance, been working to perfect their plans to their ultimate overthrow. There was only one way to do this, and that way was to perfect their knowledge over the material forces so that they could manipulate the latter at will. When that was done, mediumship then could be used to convey to us their knowledge of the facts, and in that manner alone the darkness of the early ages was dispelled. During this epoch they have succeeded in a marked degree, in as much as now they are able to come with great power in experimental circles, but like all great discoverers, they must work proportionate to the laws governing both spiritual and material conditions of being. But we need not imagine for a moment, that their work is completed because a few of us have witnessed these marvellous displays of phenomena. Franklin, Faraday, Hare, Morse, Davy, Leibig, and hosts of other eminent scientists, will never be content till spirit phenomena are so perfect as to forever settle the questions pertaining to spiritual science. I would like to call the attention of your readers to one marked feature of the work of these men in spirit-life. They come to aid us to ascertain the truths alone, not the myths of antiquity, and their work has a direct bearing upon the isms involved. They speak to us of man in all his relations, physical, mental, spiritual, but they cater to no superstitions.

Among the instructions given me long ago by these instructors was this sentence, "Deal gently with the old principles, especially when those wrongly educated have got to throw away Christ's blood in their way to the truth." Here they recognized the main obstacle to true spiritual knowledge, viz: a superstition that prevented the reception of true ideas by the unfortunate believer in error. Hence we are to discard religions as being the devices of men, not the work of God, in any sense whatever.

The coming of ancient spirits and their universal testimony as to the non-existence of Christianity previous to the third century, and the hostile demonstrations upon the part of the Romish hierarchy in spirit-life illuminate the subject with unspeakable satisfaction to us all.

The main obstacle to the spread of spiritual truth, vanishes with a knowledge of the mythical origin of all religions. Good people of all creeds need not fear God's displeasure if they should step outside of church limits for truth; for men, not God, established churches and creeds. If every person would only avail themselves of the presence of spiritual aid through mediumship, bearing in mind that any deception coming that way, generally comes from hostile religionists in spirit-life, the question of spiritual existence and presence, would soon become a demonstrated fact, for the spirit hosts are equally determined as we are for the opening of the doors to all. I do not mean by this that we shall necessarily find ourselves confirmed in our opinions as to the future state, but if we seek to know the truth, some upon the spirit side will break through the barriers to our relief.

The strife between hostile and friendly spirits is not to last forever. The influx of light from the wisdom spheres will make comparatively short work with ignorance and error. These powers are reaching out to us with great ardor and giving the demonstrations with marvellous ability. It is the beginning of the end of superstition and ignorance, and nothing is so convincing to the mind in error as to stand face to face with phenomenal manifestation. They shatter in a moment preoccupied conclusions, and no sophistry can silence their power.

When I stood by the side of an ancient Roman gladiator, at one of Alfred James' seances, and marked his physique and features, so unlike those of modern races, I saw the importance as never before of the phenomenon of materialization. To a mere spectator the sight was curious as an exhibition of physical force, but to a scientist it conveyed a world of meaning, viz: that a person who had lived centuries ago could come again with all the distinguishing peculiarities of his mortal life. This is the grand culmination of spiritual power, the resurrection of the dead upon a scientific instead of miraculous basis. This, the opening of a new era to the race, when knowledge shall supersede faith, and demonstration shall take the place of assertion.

To the detractors of Mr. James as an extraordinary medium I would say, that his powers in that line are beyond question; and whatever may be said by others, for one I cheerfully bear testimony to

his value as an instrument for this phase of phenomenal proof.

If I may be permitted to speak a word of advice to others who work in different channels, it is this: Inform yourselves by a series of careful experiments ere you rush into print or upon the platform with immature and premature conclusions. The phenomenal phases are by no means the doubtful exhibitions which the public have erroneously been taught to consider them. They are well known and the established basis of the ideas advanced by some of the wisest minds in Europe and America. They are the scientific evidences of immortal existence and the only evidence worth consideration by strict analysis of evidence. They bring us proof that settles the question beyond cavil, and are the beginning of the end of controversy concerning our destiny. We shall live after death, and those after us shall know that we live by the evidence these proofs give, and by and by the great mysteries of life eternal will be unfolded to mortal gaze because of them.

A few words more of a personal character. Under the signature of my initials, I have brought before the readers of MIND AND MATTER some of the ideas given by the scientists in spirit life, as given to me by them.

I have no object in this, save to contribute in some degree to the solution of the phenomena of Spiritualism. I have no wish to enter into any controversy with other thinkers upon irrelevant and uncertain subjects. The scientific side of Spiritualism is the only side I care to examine, and the religious ideas that have been connected with it, in my judgment, are mistakes.

As one result of confining my studies to that phase, I found myself the subject of the efforts of a band of scientists in spirit life, under the direct control of Prof. Faraday, of England, who by spirit philosophy and his own materialization has verified his promises as an instructor, and at his request I give my efforts to the cause and my name to any one who cares to know it.

T. C. BUDDINGTON.

To the Editor of Mind and Matter:

WORCESTER, July 18, 1880.

BROTHER ROBERTS:—Something near a year ago a copy of MIND AND MATTER was placed in my hand and dating from that time your noble, fearless journal has been a weekly inmate of our home. All honor to him who can stand upright in his manhood, and point out the errors of humanity without fear or favor. The best friend a man ever has is the keenest critic, for although hundreds may cater to our weak failings, it needs one of iron will to point out our short comings and the cause. Many there are, who think they are divinely appointed to guide the human soul from darkness up to day light, but alas how few that will don the robe of humility and sitting at the feet of Wisdom con the grand old lessons that mother Nature is writing broadcast throughout our land. Oh! humility, thou sweetest of all the Graces, and yet how rarely welcomed by Earth's children, and here let me say in all kindness of heart, that self-esteem is the dangerous reef upon which the good ship Spiritualism is drifting, and it behooves all true believers in our beautiful faith, that they be watchful and fearless, heeding the teachings of their angel guides, and yet not laying aside the reasoning faculties which Nature has been for long centuries perfecting to guide Humanity aright. A teacher appears upon the scene, and leading the minds of his disciples out through certain avenues of life, the truth's that he or she promulgates come like manna in the wilderness, to those famishing hearts, and they are strengthened and refreshed thereby; but as time rolls on the lessons of the past become stale and threadbare to the rules that have sped on. Then my brother or sister, it is well that ye should halt by the wayside to hurl mud and filth at those who have outgrown the swaddling robes of childhood and now ask for more mature garments with which to clothe their forms? Far better that ye should place yourself in an humble, receptive condition for the grander unfoldment which the angel world is seeking day by day to give to thee. "Physician heal thyself" is a grand command which humanity would do well to obey. Many say, could I but be developed as a medium to address multitudes from the rostrum, my cup of happiness would be full. I tell you loved one, there are missions to be wrought in the unfoldment of Freedom and disenthralment of the human mind from religious bigotry, to which the public speaker bears as light a comparison as the gentle twilight does to the broad blaze of the noonday sun. We, educated Americans, send our missionaries to destroy idols among other people, what shall the historian of future ages write concerning us with no sacred book that will furnish a creed for religious, although the perfect antipodes of each other, with no mythical Jesus and our entire disregard of the silver rule of Confucius? Oh! humanity, methinks there should be more toilers and fewer to teach what they cannot live nor understand. Better to work as our fearless Brother Roberts is doing, eradicate hero worship from the human mind and bring our idols down to the level of common humanity, where they may toil for the expansion and uplifting of the life "that is" and not of the visionary life that is "to be."

Yours for truth stripped of its gildings,

FRED. L. HILDRETH.

Dr. D. A. Davis, Chicago, Ill., writes: "Woe unto the recalcitrant sinner that falls upon the anvil under the hammer and tongs in your hands."



## CHILDREN'S COLUMN.

## DRIFTED OUT TO SEA.

BY ROSE HARTWICK THORPE.

Two little ones, grown tired of play,  
Reined by the sea, one summer day,  
Watching the great waves come and go,  
Prattling, as children will, you know,  
Of dolls and marbles, kites and strings;  
Sometimes hinting at graver things.

At last they sped within their reach  
And old boat cast upon the beach,  
Helter-skelter, with merry din,  
Over its sides they clambered in—  
Ben, with his tangled, nut-brown hair,  
Bess, with her sweet face flushed and fair.

Rolling in from the briny deep,  
Nearer, nearer, the great waves creep  
Higher, higher, upon the sands,  
Reaching out with their giant hands,  
Grasping the boat in boisterous glee,  
Tossing it up and out to sea.

The sun went down 'mid clouds of gold;  
Night came, with footsteps damp and cold;  
Day dawned; the hours crept slowly by;  
And now, across the sunny sky,  
A black cloud stretches far away,  
And shuts the golden gates of day.

A storm comes on, with flash and roar,  
While a lull the sky is shrouded o'er;  
The great waves, rolling from the west,  
Bring night and darkness on their breast,  
Still flouts the boat through driving storm,  
Protected by God's powerful arm.

The home-bound vessel, Seabird, lies  
In ready trim, 'twixt sea and skies.  
Her captain pines restless now,  
A troubled look upon his brow,  
While all his nerves with terror thrill;  
The shadow of some coming ill.

The mate comes up to where he stands,  
And grasps his arm with eager hands;  
"A boat has just swept past," said he,  
"Bearing two children out to sea."  
"Is dangerous now to put about,  
Yet they cannot be saved without."

"Nought but their safety will suffice;  
They must be saved!" the captain cries,  
"By every thought that's just and right,  
By lips I hoped to kiss to-night,  
I'll peril vessel, life and men,  
And God will not forsake me then."

With anxious faces, one and all,  
Each man responded to the call;  
And when, at last, through driving storm,  
They lifted up each little form,  
The captain started, with a groan,  
"My God?" he cried, "they are my own!"

## One Summer Day.

BY ANNIE M. LIBBY.

Three pairs of linen, three pairs of Scotch plaid,  
Hanging dejectedly on the clothes line, one pair of  
gray, with little rivers of pie juice flowing down  
the front, one pair of navy blue, with a big tear in  
the back—these were Clem's short, broad trousers.

And mamma was so unreasonable!  
If he could only go, he would wear the grays  
and his ulster, or the blues, and sit still all day;  
but the party sailed away down the Narrows  
without him, and left him standing alone by "Gib-  
braltar," a big rock on the shore.

"They think I'll cry," he said, "but I won't!"  
Two bright drops rolled down his cheeks as he  
spoke.

Clem looked surprised.  
"Some of that baby's tears; she's been crying  
on me!" he said, scornfully.

Then he dug his toes in the sand, wished every  
stick lying about was "licorish or cinnamon,"  
and "Gibraltar," a great sugar doughnut.

After a time, he saw Uncle Retire unfasting  
his big barn-doors, and went over.

He asked Uncle Retire if he was going peddling,  
and the old man "cal'lated he might 'gout a spell."

Clem looked on while Uncle Retire ran out the  
big red cart, led out the old white horse, and har-  
nessed him into the shafts.

"I should like to go out a spell," said Clem.

"Wo! sh!" said Uncle Retire.

"I'm all alone," moaned Clem.

Uncle Retire brought out several bags and  
stowed them in the cart.

"It's going to thunder-an' lighten storm to-  
day," argued Clem, "and I'll be killed."

Uncle Retire didn't say a word until he was  
ready to mount his cart; then he looked at Clem  
as if he just remembered that a doleful-looking  
little boy stood there.

"Ain't there nobody to your house? Where's  
that furner?"

"Maggie? Well, I don't have much to do with  
her."

"Where's Fannie?"

"Her's got the toothache, an' my little pig's  
dead, too!"

"Wa-al, git up."

Clem climbed up.

Uncle Retire was a short man, with scanty  
white hair, a red face and blue eyes.

One of his saucy young neighbors said he bore  
the national colors wherever he went.

He had been a sailor in his younger days, and  
had never unlearned many of the queer phrases  
he had learned on shipboard.

There were some funny black figures on his  
hands, and a boy had said a ship under full sail  
was marked out upon his chest.

Clem couldn't believe that—"T'would hurt!"

Uncle Retire didn't talk much, but Clem was  
too happy to care.

He tried to see how long he could look at the  
sun without winking; he watched the horse's  
feet, to see if the hind foot went in the track of  
the fore foot; the green ribbon turfs, to see how  
nearly the wheels grazed without touching; the  
white-sailed boats going down the Gurnet; the  
crows and hawks flying over to Pitch-Pine Hill—  
and forgot Uncle Retire until the old man said:

"I dunno as I ought to a-brought ye. Did yer  
mar say that ye could go anywhere?"

"No, sir," replied Clem, truthfully. "She did  
not have time; 'cause all any of them said was:

"Where's the salt, and who has the pickles?" But  
one day I asked her if I couldn't be a peddler,  
and she asked when I got some money. And I  
don't have any money. I had ten cents, but it  
got away. All my money gets away!"

Here the old horse stopped at the top of a steep  
hill.

On one side of the road was the graveyard,  
thickly set with white stones and over-run with  
golden-rod and low blackberry vines. On the  
other side were pine woods.

The old man stood up in his place and looked  
silently for a moment over the burying-ground,  
then sat down, and Billy jogged on.

"Did you see Injuns?" asked Clem, anxiously.

"My woman's buried over there," said Uncle  
Retire, pointing his forefinger over his shoulder.

"Why, there's a woman at your house now?"

"She? Oh, she's nothin' but a second woman!  
I s'pose I cried a pint o' tears when Eunice died,"  
said the old man, meditatively. "I was putty  
weak—I felt bad. She was an awful good woman.  
'Lang, Billy!"

They rode a long way in silence.

"Nothin' but a second woman, and wantin' to  
be skipper!" repeated Uncle Retire softly under  
his breath.

By-and-by, Clem fell into a doze, which lasted  
but a short time, when he awoke and saw, a little  
way ahead, in the middle of the road, a queer-  
looking thing coming toward them.

By gazing sharply for a minute, Clem saw it was  
a boy walking backwards on his feet and hands.

Just as the horse reached him, he jumped one  
side, and looking up between his legs called out:

"Say!"

Billy stopped, as he always did when he met  
anybody.

"My mother— Who's that boy with you?"

"What do you want?"

"I want to know who that boy is."

"Na-ow, look a-here, Ephraim Blake, ef your  
mother wants anything, say so, or I'll go right  
along," and the peddler gathered up the reins.

"She does," said the boy, still staring at Clem.

"She wants a pint, an' she's got the rags to pay  
for it."

There was no house in sight here either, but  
Billy turned down a lane, round a corner, and  
they came to a small, white house, close by the  
water.

A woman looked out, ran back, and appeared  
again with a big bag of rags, which Uncle Retire  
began to weigh and bargain for, while the boy in-  
vited Clem into the barn.

"Did you ever see a calf with ten legs?" he  
asked, eagerly.

Clem didn't know.

"There's one," said Ephraim, pointing to a  
pretty red and white calf in a pen.

"Two forelegs makes eight, and two hind ones  
ten! Don't ye see?"

Clem said "Yes" in so calm a tone that the boy  
was suspicious, and wanted to know if he ever  
heard that before.

Clem couldn't remember, but guessed some of  
the calves at his grandpa's had as many as 'leven  
legs.

"How could they? Now prove it. Prove it  
same's I did to you."

No, Clem wasn't sure. Maybe 'twasn't 'leven'  
maybe 'twas five, or three; but he promised not  
to tell about Ephraim's calf, and Ephraim gave  
him a rubber bottle stopper and a large slice of  
raw turnip.

Clem was hungry and ate turnip until Uncle  
Retire begged some gingerbread and milk for  
him at a house where they called. Uncle Retire  
had what he called "a bite" before they started  
from home.

All the long summer afternoon they rode, stop-  
ping here and there to buy three cents' worth of  
broken glass, a boy had picked up, a bit of old  
iron, a few rags, or to leave a skimmer, a coffee-  
pot, or a broom.

Clem liked to stand by when the sides of the  
cart were let down to show the glittering tins.

He saw some especially lovely little red and  
blue tin pails, and made up his mind to have his  
mother buy one as soon as he got home.

On the whole, Clem liked peddling very well,  
but the sun had gone down, and he was hungry  
again, when they heard a voice calling, "Mr.  
Peddler, Mr. Peddler!" and, looking back, saw a  
little girl running up to the cart.

"Mr. Peddler," she said, "your rags is a-spil-  
lin'!"

What a sight! Back as far as they could see  
was a stream of rags following them. White,  
black, green, pink, blue, all colors, big and little,  
all sizes—for the biggest bag had burst.

"Jes le' me git this hoss hove to," said Uncle  
Retire, excitedly.

"I'd help," said the little girl, "but I am going  
to carry this pail of milk to my grandmother, and  
the wolf might catch me if I wait, for it is almost  
dark now."

So she skipped away.

The peddler and Clem went back to pick up the  
rags, Clem looking a little anxiously along the  
road for the wolf.

He had heard of going round the world—he was  
sure that stream of rags did; but he never thought  
of stopping until the last one was in the bag and  
the hole fastened up. Then, perched on the cart  
again, with a long yawn, he asked if Uncle Retire  
didn't wish Billy was an "okstrich," so they could  
get home awful 'twick.

"Here we be!" said Uncle Retire, turning into  
a new road. "There's your house over there, and  
here is the barn," he added, as Billy stopped with  
his nose against the door.

Clem scrambled down, said "Good-night," and  
was running away, when Uncle Retire asked him  
to stop a minute.

Clem waited a minute, while the horse was un-  
harnessed, while the horse was fed, while the cart  
was pulled in—how his back and legs ached!—  
and then, when what were aching and waiting  
when Uncle Retire took out one of those little  
blue pails and gave him for his own?

And Lee and Fannie and Josie Bryce and Scott  
Tinker all came to meet him, for mamma had  
come from the picnic long ago, and they had had  
supper.

"I shall get some water for my own supper in  
my new pail," said Clem.

Scott and Josie swung on the long sweep, to  
bring it down in Clem's reach.

"You'll lose it, Clem; you'll surely lose it," said  
Lee; but Clem calmly slipped his treasure over  
the catch with the big wooden bucket, and they  
went down with a plunge—went down, but only  
the big pail came back.

Josie almost went down, too, looking in.

Lee talked philosophically of a looking glass  
and magnet, but most of them concluded it was  
"gone for good."

"For there isn't any bottom to this well," said  
Scott.

"No, sir!" chimed in Pliny Wade. "Maybe a  
Chinaman's got your pail this minute, drinking  
puppy-soup out of it."

"Never mind, little brother," said Fannie, "you  
can have another."

Clem winked hard.

"Yes," he said. "I can go peddling most any  
day and get another, and they all went to the  
house."

"And so," said his mother, kissing him again  
and again after hearing his adventures, "my little  
hero toiled all day, and lost all his wages!"

"Not all, mamma."

"Why, your rubber, you lost that."

"Yes, I s'pose it's los'. I don't know where it  
is."

"And your turnip?"

"Yes, I ate that up."

"And now your pail?"

"No, not that, mamma," says Clem, putting  
down his mug and shaking his head earnestly;  
"that isn't lost. I can't get it, but I know where  
it is!"—*Golden Days.*

## MIND AND MATTER No. 12.

## The Transit of Ideas.

Appertaining to spiritual things there is still  
more ignorance, blindness, superstition and des-  
potism in vogue, than can be eliminated from the  
minds of men for ages to come. The rulers of the  
past ages have stultified the popular mind with  
the marvellous to that extent that there remains  
at best only a morbid relish for truth in its purity.  
False modesty can never endure the presence of  
the "naked virtue and the living graces," nor can  
superficial wisdom tolerate the truth in all its  
glory; its radiant light is blinding to the spiritual  
sight, so long accustomed to grope in darkness.  
Moreover, the guilty consciences of the masses  
seeking some door of escape from the hand of  
justice, save that found through common-honesty  
and a pure life, push deliberately into the snares  
and pitfalls of theology from which escape is well  
nigh impossible. As the snake allures its victim  
into its very jaws, so the false teacher chants his  
see-saw song of the dying lamb and atoning blood,  
until his hearers become oblivious of every other  
interest. Hence, with the dawn of reason, and a  
breaking away from the fatal thralldom of the  
priesthood, it is natural that the mind should re-  
vert to the other extreme and embrace cold ma-  
terialism.

Modern Spiritualism made its advent in time to  
redeem the world from the errors of both the  
past and the present; the converts from theology  
still clinging to the idea of a personal God, while  
the others, from the opposite school, acknowledge  
no God outside of nature. It is difficult for an in-  
telligent person to conceive of intelligence inde-  
pendent of an intelligent thinker. Seeing every-  
where in nature a wonderful display of design,  
we jump at the conclusion that there is a designer.  
We constantly find ourselves hedged about by  
laws whose unerring operations are carried on  
continually independent of man, and we conclude  
there must be an intelligent law-giver; and as all  
human intelligence has been supposed to be per-  
sonal, we conclude the All-Father must be a per-  
son, and this is all we know or ever can know  
about it. We may reason from induction to-day,  
and from deduction to-morrow, and still wander  
about in the fog of our own creating, as have all  
the theologians of the past. The Materialist  
thinks God cannot be a person and dwell in an  
inhabitable world somewhere in the sidereal heav-  
ens, because his intelligence is seen everywhere;  
but this is no evidence. It would be difficult to  
find a town or city in any civilized country in  
which there is not evidence of some leading man,  
some mark of a master mind whose thought is  
present while he may be on his travels in Europe  
or may be a dweller of the spirit world. When  
we trace the power of steam to the brain of the  
boy Watt, as he sits watching the smoking tea-  
kettle, we may not know how many invisible  
thinkers there are present striving to inspire that  
mind with an idea adequate to revolutionize the  
mechanics of the entire world. So when little  
Katie Fox demanded of "old split foot" to make  
known his wants, people looked upon the result  
as a nine day's wonder of no importance; and yet  
those very raps were the precursors of an idea  
that is to introduce a new era in science, ethics,  
metaphysics and religion, so sweeping in its char-  
acter that the orthodox idea of a personal God is  
already being terribly shaken and the thirty-nine  
articles of faith no longer stand by edicts. But if  
orthodoxy were true investigators of earth, and  
the thinkers of the spirit world would have nothing  
to do save to exercise a blind faith in its prom-  
ises without regard to its ability to make them  
good. But the light from heaven, which has suc-  
ceeded the Hydeville manifestations, enables us to  
see that the affairs of men are controlled largely  
by our spirit friends, and that they in turn are  
subject to the will power of the spiritual spheres  
above them to a great degree, and so on until we  
reach the seventh sphere whose glorious and wise  
beings doubtless are compelled to acknowledge  
that even they are also subjects to an overruling  
power greater than their own. And in their wise  
counsels and deliberations they doubtless find  
matters of vastly greater importance than singing  
psalms and casting their crowns before the throne  
of a king, with a body-guard of twenty-four elders  
and as many beasts, among which is to devise  
ways and means to assist in the elevation of the  
inhabitants of the spheres below their own.

It is through evolution that every particle of  
matter is made to contribute to the work of pro-  
gress on one hand; and it is through the transi-  
tion of ideas that inspiration is received from a  
higher sphere. The folly, ignorance and injustice  
practiced upon this earth to-day are sufficient evi-  
dence that it is still in its infancy; and the condi-  
tion of things in the first sphere is doubtless still  
worse, since it is peopled by spirits who were  
hurled into eternity in a low condition, from  
which they have not yet been liberated by the  
knowledge of a better way of living, and who  
have to take their first lesson here upon the mu-  
ndane plane. Bryan Grant, on the origin of things,  
says:

"The latent heat, light and repulsion of its  
(matter's) nitrogen, carbon and sulphur are sta-  
tionary; but apply, by contact of fire, a tempera-  
ture of a thousand degrees of heat, and the static  
state is instantly disturbed, and the latent force  
springs forth in repulsion, causing explosion.

Again fill a glass jar with hydrogen and chlorine  
gases in a dark room, and they will remain static,  
although the diversity of electrical measure is as  
38 to 3; but permit a ray of sunlight to pass into  
the jar repulsion follows, and the electrical excess  
is released in terrific explosion. Thus thought  
became the first polarizing principle." Ah! but  
whence came the thought? To be just, we will let  
Mr. Grant answer the question in his own words,  
if he can, as follows:

"What was the thought—the Logos? The an-  
swer comes in every story of birth, life and death;  
in the history of every plant that buds, blossoms  
and dies, the separation of the grosser grades of  
matter from life, and the individualization of life  
into simple and complex units of existence, capa-  
ble of eternal individual duration."

With this and volumes of philosophical specu-  
lation like it, to be met everywhere, I find no  
fault, save that it does not do the impossible thing  
that is claimed for it. It simply deals with re-  
sults, but falls far short of explaining the origin  
of the first particle of matter, much less the thought  
or Deific principle of life lying back of causation,  
affording still another example of human folly in  
striving to comprehend the incomprehensible. It  
is the same line of reasoning that in all past ages  
has led to the belief in the personality of a mon-  
ster tyrant, Jehovah, Jove, or God, the patron  
saint of all the red-handed despots that have ruled  
only to oppress and enslave.

But as thinking men and women of a thinking  
age, our duty lies, not with the Logos, or the ori-  
gin of monads, or thoughts, even; but with powers

and possibilities of our own faculties, and the field  
of usefulness, that opens to the view of every  
thinker who is willing to throw aside all dogmati-  
cal training, and weigh all things according to  
their true merit. And here we must acknowledge  
that we know as little of our own mental faculties  
as we do of the source from which they have been  
derived. True we know the little already accom-  
plished by us as thinkers, and yet we know not  
what emotion or circumstance may open a new  
field of thought, of which we now have no concep-  
tion; what unforeseen event may cut us loose from  
our moorings, and launch us out into unfathom-  
able seas. I know by my own experience that  
intelligence is more ready to devise than the hand  
is to perform. Take, for example, the transit of  
ideas.

Is the reader aware with what facility an idea  
can be projected from one point to another by a  
simple act of volition? How long a time does it  
require to send a thought to some object or friend  
a thousand miles away? To expatiate upon this  
thought, just take the mental measurement of an  
immense field of space, and then note how sud-  
denly an idea can traverse the vast distance.  
Premising that we recognize the fact that clair-  
voyance has already penetrated to the "ever-green-  
shore," and brought us truths of greater value than  
all previous knowledge of "The land of the leal,"  
we are well prepared to take a mental voyage into  
stellar space.

I. H. Allard, of Fairhaven, Vt., is a good subject  
of mesmerism, and has often been asleep for the  
purpose of finding lost or stolen property. On one  
occasion, his mesmerist asked him to go to the  
moon and describe its general character, climates,  
inhabitants, plants, etc., which he did. A short  
time after this, a message was given at the *Banner*  
of Light free circle, by a spirit who said she had  
just returned from a visit to the moon, and pro-  
ceeded to give the same description of it as Mr.  
Allard had done, almost word for word. Thus the  
testimony of one is supported by the other, even  
though one is still an inhabitant of earth.

We are told that a man will walk four feet in a  
second; a horse ten; a train of cars, 40; a storm,  
50; a hurricane, 100; sound, 1,120; a rifle-ball,  
1,400; and that light travels 92,000 miles in a sec-  
ond of time. But what shall we say of an im-  
mortal spirit? Does it not move with still greater  
velocity? "Quick as thought," is a common ex-  
pression; and as quick as thought we can convey  
our minds from earth to the Moon; a distance of  
240,000 miles. We may circumnavigate the earth,  
and then setting by our own fireside recount the  
varied scenes of our journey, conveying the  
mind to any point in an instant.

If, then, we go in imagination to the moon, and  
by the power of thought measure the distance  
from the earth, and then take a step still farther  
into space, to the sun, ninety-five millions of miles  
away, requiring nearly eight minutes for a ray of  
light to make the transit, and then take another  
step still farther, to Jupiter, six hundred millions  
of miles, requiring fifty minutes for light to tra-  
verse the immense space;—and then step still  
farther to the fixed stars, those of the first mag-  
nitude requiring a period of from three to twelve  
years for a ray of light to make the transit; to those  
in the second magnitude, twenty years; the third,  
thirty; the fourth, forty-five; the fifth, sixty-six;  
the sixth, ninety-six and the seventh, 180 years of  
time are required for a ray of light to traverse the  
immense distance; thus taking one vast stride  
after another until the mind grows dizzy with its  
effort to comprehend the immensity of space that  
it is required to travel in its aerial flight; and even  
then when we turn the telescope upon one of  
those distant worlds, it requires but a moment of  
time to convey the mind to it and to contemplate  
its general character so far as known to man.

I see by MIND AND MATTER, that some one has  
coined a new word (statuolence) to express the  
powers of clairvoyance. At first I was at a loss as  
to the import of this child of Neology, but seek-  
ing for its origin, I find two latin words *statuolus*,  
standing fast, and *Volare* or *Volare*, volatile or fly-  
ing. Such is man, a flying automaton that is tied  
to earth, and chafing and struggling to go, like a  
balloon fully inflated ready for flight so soon as  
the main cord which chains it to the earth shall  
be severed.

With mental faculties like ours, who shall say  
we are limited in capacity? Say rather that the  
limitation consists in our imprisonment in mortal  
bodies, and in a lack of culture, that when we  
shall have "shuffled off this mortal coil," we will  
no longer be compelled to acquire knowledge un-  
der difficulties, but will be able to visit any local-  
ity, meeting or library where knowledge is to be  
obtained, at pleasure. Our spiritual bodies being  
more subtle and fine than the mortal, they will  
enable us to execute our highest conceptions in  
any art or science that can interest or instruct;  
while to-day we can plan better than build; we  
can design better than we can execute.

For example, a few years ago I was employed  
as an ornamental painter in a carriage manu-  
factory, usually forming the designs after retiring  
for the night, the next day's work; that is, men-  
tal designs suitable for the approaching occasion,  
would present themselves to my mental vision, in  
all the beautiful colors known to art, and in deeper  
shading and softer tints of blending than ever  
greeted mortal ken. And, O! how I have tried,  
day after day, with clumsy hand and brush, to  
bring my work up to within some proximity to  
the glorious visions of the night; but in vain.  
True I made constant improvement so long as cir-  
cumstances kept me at the business; but taste im-  
proved much faster than ability to execute.

Is not Spiritualism, which gives us such a grand  
and ennobling view of our future prospects, a most  
glorious philosophy, truths of which deepen and  
broaden with every step in advance? Surely we  
may, in view of our future angelhood and the  
heavenly inheritance, endure our present vicissi-  
tudes with a great degree of fortitude, however  
anxious we may be to do much more than we are  
able to do for the cause which has become so dear  
to our hearts; for our spiritual capabilities and  
possibilities are to be no less unlimited than the  
universe of never ending variety, unlimited space  
and never ending eternity, in which to seek wis-  
dom and minister to the wants and happiness of  
our fellow beings, both in and out of the body,  
knowing that the only direct way of getting good  
is by doing good to others, whether spirits or mor-  
tals.

There is a power that "shapes our ends,  
rough-hew them how we will."  
In all our wanderings Heaven sends  
Its guides to lead us still.

God in his works we ever see  
His thought we may not know;  
Behind each threatening cloud may be  
Love's pure and warming glow.

Therefore I'll work; with faith will wait  
For Heaven's bounteous store;  
Till angel hands unbar the gate,  
And bless me ever more.

St. Albans, Vt.

CHARLES THOMPSON.



## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

July 19th, M. S. 33.

JOHN PAUL RESENIUS, (Bishop of Zealand.)

GOOD MORNING, MYNHEER:—As a bishop of the Christian religion when here in the mortal life, and as a spirit, I have come to this conclusion, that there must be a radical change in all departments of life, before there can be any great degree of progression. A wise and learned spirit can hardly return to this earth, because there are millions of spirits that need missionaries to labor for the improvement of their condition. Instead of mortals sending enlightened spirits to our side of life, you are constantly sending those that were bound up in Christian and other religions, all more or less ignorant of the true purpose of spirit-life. If all, like yourself, labored disinterestedly for the good of humanity, it would be different, but they are biased in their views, and they frequently promulgate theories that they have no faith, no belief in, and no knowledge of. There can never be any true Spirituality without good mortal conditions. Where the spirit, in a mortal body, is continually dwarfed by circumstances, it will be the few and those only that will be able to get the true spiritual light. If the interchange between the two worlds was allowed to work in simplicity without being encumbered with all kinds of theories and so-called reforms you would receive such evidences of spirit-life and spirit-power that would make you all blessed. It is far easier for mortals and spirits to point out delinquencies that it is for them to remedy them. These communications are valuable because they are like "bread cast upon the waters," they will return after many days, and if they do not bring you blessings as mortals now living, they will, at least, cause you to be blessed by coming generations. It is not by war—neither by logic nor theories that humanity will be redeemed. It all lies in the acts and deeds performed between man and man. The power that will accomplish the overthrow of religious errors and wrongs of all kinds is the printing press. It is the true Saviour of mankind. It first makes thinkers, and thinkers never will be slaves. Keep the press free. When I was here you dared not publish your honest convictions upon any topic that interfered with church or state. As a spirit, all the hell that I know of, is the hell of regret that I feel for having taught the Christian religion, and for doing so I ask the pardon of all spirits and mortals. Pardon me for having taught such a nonsensical doctrine as the redemption of mankind by blood. I give this communication with a desire to make people think. If I have succeeded in a single instance, I am well repaid for coming here. I was known in the mortal life as Resenius, Bishop of Zealand, in the 17th century.

We take the following sketch of the life of Resenius from the *Nouvelle Biographie Generale*:

[John Resenius, was bishop of Zealand, and professor of ethics in the University of Copenhagen. He died in 1635. He was the father of Peter Resenius, the famous Danish antiquarian writer. There is no especial mention of him in any of the general biographical dictionaries at our command. He was undoubtedly a learned and influential man in his day. His unqualified acknowledgement of the religious errors of his mortal life, and the fearful consequences to his spirit on account of those errors is another striking proof of the pernicious effects of the Christian religion on the human soul. Ye sticklers for Christianity as the ground work of Spiritualism, heed the testimony of Resenius, a Protestant Christian bishop.—Ed.]

JULIUS FIRMICUS MATERNUS (Latin Astronomer).

GOOD MORNING, SIR:—I was born a pagan—was raised a pagan—but exchanged paganism for Christianity—the worst exchange I ever made; and as I was naturally religious as a pagan, I became a fanatic as a Christian. When I came from the one to the other it was with a base and selfish motive. As a pagan I had no Saviour to look to—as a Christian I could throw all my errors and misdeeds upon an innocent man, and die with the hope of being immediately received in the mansions of the blest. To all people now living in the mortal form I say, beware of this fatal error. In the first place this supposed Saviour is a myth. In the second place it is an outrage on the Infinite Spirit to believe this doctrine. It remains with you to choose how long you will damn yourself or how soon you will save yourself. With such a belief as that upon your spirit, you will find it a mill-stone that will drag you down. You can never expect, as long as you cling to it, any happiness or bliss in the spirit life; and its effect upon the mortal life is equally as bad, for it leaves you to commit all kinds of sin and then leaning upon this fictitious Jesus to be wafted to the celestial city. True manhood and true womanhood are disgraced by this belief. It also fosters bloodshed and is wicked—terribly so—because it makes the Infinite a monster of impiety and injustice. I use strong language; and why? Because for over fifteen years I have suffered from this damnable belief.

To close, I would say that all the books, now extant, upon the origin of Christianity, have been perverted according to the views and prejudices of priests and scribes. I was one who helped in this infernal work, and in an astronomical way really tried to patch up a geography calculated to sustain the priestly idea of heaven. I lived about A. D. 325 and my name was Julius Firmicus Maternus.

[We take the following facts concerning Maternus or Firmicus from the *Nouvelle Biographie Generale*.—Ed.]

Julius Firmicus Maternus was a Latin astronomer and lived in the beginning of the fourth century. There is yet extant a work by this author, *Julii Firmici Materni junioris, Siculi, J. C. Matheseos Libri VIII.* The author, as he informs us himself, had been an advocate during a part of his life, but he had quitted that profession in disgust. The above work was an introduction to judicial astrology conformably to the doctrines of the Egyptians and Babylonians, as they had been expounded by the most renowned masters, among whom Firmicus cites Petosiris, Necepsos, Abraham and Orpheus. The first book was principally devoted to apologizing for this study; the third and fourth contains the definitions and maxims of the science, whilst in the rest of the book the natal powers and influences of the celestial bodies in their different aspects and combinations are fully developed; and the horoscopes of Cæsar, Paris, Homer, Plato, Archimides and different other remarkable personages are examined as examples to support the propositions laid down. Firmicus began his

work towards the end of the reign of Constantine the Great, since a solar eclipse happened under the Consulate of Optatus and Paulinus in A. D. 334, is mentioned as a recent event. It also appears that his work was not published all at one time. Each book is dedicated to Manutius Lollianus and this name is preceded by the title of proconsul in the dedication only of the four last books. If this Lollianus is the Fl. Lollianus who figures in the Fastes with Fl. Arbitio, in A. D. 355, it is evident that the last books of Firmicus are posterior to that date.

[We cite the following references to Firmicus in the *Ecclesiastical Encyclopedia* of McClintock and Strong.—Ed.]

"Julius Firmicus Maternus, a Christian writer of the fourth century, of whom little is known. There was an astrologer of the same name and time, who wrote *Matheseos lib. viii.* There was a bishop of Milan of the same name, who flourished at the same time, but probably not the same person. He wrote a book, *De errore Profanarum Religionum*, which he dedicated to Constantius and Constans, and from this it appears he was bred up in heathenism, and afterwards converted to the Christian faith. He is not mentioned by any ancient writer; and there is no direct evidence that he held any sacred office in the Christian Church. From internal evidence it appears certain that the treatise was written between A. D. 343 and 350. An analysis is given of it by Ceillier. The object of the treatise is to trace the history of the pagan faith, and to demonstrate the falsehoods of its various forms."

After 1500 years in spirit life, the spirit of Firmicus Maternus returns to earth, and through a medium who never heard of him, discloses the fact that he, as a Christian priest or scribe, aided in altering the older writings so as to give a color of reality to the so-called Christian legends. Who can, in view of those facts, either doubt the authenticity of that communication, or that the so-called Christian theology is nothing more than the perverted legends of the so-called pagan religions? "All the books now extant upon the origin of Christianity have been perverted according to the views and prejudices of priests and scribes. I was one who helped in this infernal work," etc. Precious testimony indeed as to the true character of the Christian religion! A pretty religion that to cram into the minds of tender children as absolute truth! Monstrous! Damnable!—Ed.]

HERODOTUS (Greek Historian).

SIR:—The Greeks of my day spoke of Alpha and Omega—the beginning and the end. There are no such things. All life is ever developed from antecedent life, whether a shrub, a man or a planet, and this will ever continue so. There has been more time wasted in seeking for the beginning and trying to find out the end than would, if properly used, have made the earth a paradise. The philosophers and thinkers of my day were nothing but speculators—dreaming enthusiasts; and in the retirement of their gardens, passed away their time thinking altogether about a future state and caring nothing for a mortal one. The wisest of those philosophers and teachers regret to-day in spirit that they did not usefully employ their mortal time, instead of wasting it in useless speculations. These dreaming philosophers have been the fathers of every system of religion. They built the "house not built with hands" away beyond the clouds, while they left their fellow-mortals in ignorance. They brought confusion to this world—not happiness. They brought creeds, dogmas and sectarianism—not the true spiritual light. In fact, the priests of your day are just like them, for they desire to be regarded as wise men by the rabble. I think that, at the time when I lived at Athens, there were over three hundred religions taught there, and if they had continued making religions, every one of them would have set up as a pope himself. These religions comprised the worship of everything in nature and in the worship of all the physical attributes of the human body. In fact, they worshipped anything and everything; and, as I travelled extensively over all the civilized East, I found what was true of Athens was true of every other place that I visited. I have found that the whole secret of this, as a spirit, lies in the fact that almost every person then existing was obsessed; because the spirits that had left the body were so ignorant and so much attached to the mortal plane that they never left it; and this is the cause of idolatry everywhere. When this obsession is removed then will come happiness, and not till then, for mortals. Once let people become converted to a realization of this one fundamental fact, and you will have no need of any religion. Teach the spirits and they will teach you. Remove the cause of trouble and the effect will be perfect relief. Good men in all ages and countries have been defiled by mortals, but in no case has any one of them had any more power to interfere for a guilty person, any more than one mortal can answer for the actions of another mortal. Goodness wins its own reward in the spirit life. Spirits may instruct you, but in no case can they atone for you. This is the result of my spirit experiences, and it is all the light I can cast upon the subject of religion. I was a Greek historian B. C. 400, and my name Herodotus.

[We glean the following facts concerning Herodotus from the *American Encyclopedia*.—Ed.]

"Herodotus, a Greek historian, styled the father of history, born in Halicarnassus, Asia Minor, about 484 B. C., died probably in Thurii, Italy, about 420 B. C. He was of an illustrious and wealthy family, which enabled him to acquire a high degree of education, and to travel extensively over the then civilized world. He visited Babylon, Arderrica, near Susa, the remotest parts of Egypt, Cyrene, Colchis, Scythia, Thrace, Zante, Dodona, and Magna Grecia, thus ranging over a space more than 1700 miles from East to West, and 1600 miles from North to South. Within these limits his knowledge of scenery, cities, temples, manners and customs, and various wonders, is generally so minute and full, that it could only have been acquired by a leisurely examination. In Egypt, for instance, he visited the great capitals Memphis and Heliopolis, the smaller towns, Sais, Bubastis, Buto, Papremis, Chemmis, Crocodilopolis and Elephantine, the labyrinth, Lake Moeris, the line of the canal from the Arabian gulf to the Nile, the borders toward the deserts of Sinai, and the whole region of the Delta. These facts suffice to show how thoroughly Herodotus was qualified to judge of the philosophizing and religionizing tendency of his times, and how pernicious has been the ancient and modern priestly policy of seeking to substitute dreamy groundless speculation, and dogmatic creed making, for the facts which can alone impart useful knowledge, and promote human welfare. But what could be

more significant than the declaration of the spirit of Herodotus, that obsession by ignorant and superstitious spirits is the cause of idolatry, whether Christian or pagan. "Teach the spirits and they will teach you," says this great spirit intelligence, this is an inculcation that should be adopted as a motto by the friends of Modern Spiritualism. We do not think too much value can be attached to the spirit teachings that are being given through the maligned and vilely treated medium, Alfred James, by the spirits of the great and mighty minds of ancient times.—Ed.]

CALEB JACKSON.

GOOD MORNING, SIR:—I was a Yankee—born in New Hampshire—lived there pretty much all my life, and if I had been half as shrewd in looking out for my spiritual wants as I was in providing for my earthly wants, would have been better off to-day. But I tell you, among us Yankees it is "diamond cut diamond," and if you ain't pretty smart you are nowhere. I lived long enough to know pretty well what this mortal life is, for I had reached eighty-one at the time I lit out. I thought I'd come here to-day, in order to let my folks know down at Concord, that I'm alive and feel a good deal better out of that old body, than when in it. I come here sticking myself in rather big company, (alluding to the spirits that had preceded him in the control of the medium); but then I was always a great fellow for nosing around. In fact I had all the curiosity of a Yankee "to the manor born." I think some of the folks, if they ever get to read this will swear, "That is old Caleb as sure as you are born." So I hope you will forgive a fellow for intruding on your valuable time. And in conclusion you can just say Jesus aint nowhere, for I have taken two good years to look him up; and the other day, in spirit-life, I met a fellow, and I asked him about it and he said: "I have been looking for him for a thousand years, and have not found him yet." And I said, "If that is so Governor, I give up the search." Like all the others over here, when a fellow comes to die, they trot in a minister, and then get around your bed, and they pray until they get a fellow so worked up, that he finally agrees to their nonsense, and then they speak over your grave, and tell what a good pious old fellow he was, when in reality he was always looking out for No. 1. When you are weak and dying, you are easily worked upon, and you go out with the idea that you are going right straight to Jesus, and when you awake over there you find out that happiness must be worked for, just as you work here for a living. So good bye. My name is,

CALEB JACKSON, Concord, N. H.

JOHN O'KEEF (Dramatic Author).

GOOD MORNING TO YOUR HONOR:—When I was here in this life I cared very little for religion, but devoted myself principally to the stage. You know there is a wide gulf between the actor and the priest. An actor's life is a hard one. It is up to-day and down to-morrow, and you are a kind of outcast from society. You are looked upon with suspicion even when your intentions are most honorable; and if you write for the stage you have untold difficulties to overcome, before you can get your productions successfully on the stage. Even then, whatever good points they may possess, may be destroyed by bad acting. I lived, at first, an honorable straightforward life, but temptations and bad associations were too much for me and dissipation finally brought me to the grave. My spirit life is not a very happy one. I have appealed to priest, both Catholics and Protestants, but they have all failed to give me any light as a spirit. They say I am to wait and wait until Jesus saves me. By accident I met with a spirit who had been here some time back and his name is Oliver Goldsmith (he communicated through Mr. James two years ago). He told me that by coming here I would get the scales knocked from my eyes. "Bedad," says I, "that is what I am after," and so if you will give me the information I will give you my name. It was John O'Keef. I was born in Dublin, but died in Southampton February 3d, 1833. I wrote some plays for the stage.

[This communication was given, with a strong Irish accent. We find the following account of John O'Keef in the *Encyclopedia Britannica*:

"John O'Keef, a popular dramatist, was born at Dublin 1747. Though educated for a painter, he exhibited from an early age a decided passion for the drama. At the age of sixteen he had composed a play; at the age of eighteen he wrote a comedy, which was acted on the stage; and shortly afterwards he became a member of the company of the Smock-alley Theatre, Dublin. His active brain, however, did not find scope enough in the position of a mere player. While performing at the Irish Capital, or strolling during the Summer through the provinces, he produced several little pieces which met with success on the stage. At length, in 1778, his farce, entitled *Tony Lumpkin in Town*, was played with applause at the Haymarket; and the career of a dramatist was opened to O'Keef. Abandoning the profession of an actor, and settling in London in 1781, he commenced, amid an increasing attack of blindness, to support his family by his pen. Comedies and operatic farces followed each other, in quick succession, and were variously brought out by Colman of the Haymarket and Harris of Covent Garden. Their genial and vivacious sentiment and broad and whimsical humor atoned for their poverty of incident and want of individual characters; the great majority of them had a long run of success; and many of them were acted over again at the command of Royalty. It was about 1798 that O'Keef, then almost blind, ceased to have connection with the stage. The rest of his life was spent under pecuniary embarrassments. An edition of twenty-one of his plays which was published in 1798, scarcely paid the expenses; and a small annuity which he bought in 1800, and two royal pensions which were respectively conferred upon him in 1803 and 1826, afforded him but an inconsiderable pittance. His death took place at Southampton in 1833.

[Ye followers of the advice and counsel of Catholic and Protestant Christian clergymen, why will you not profit by the experience of poor John O'Keef's spirit, and seek light and guidance from the spirit world? We advised this contrite and seeking spirit in accordance with his solicitation, and he left us, as he said, with every scale removed from his spiritually blinded eyes.—Ed.]

James A. Reynolds, Prattville, Ala., renewing subscription, writes: "I am well pleased with the position you take in regard to mediums."

## Spirit Communion Demonstrated.

Oxford, Benton Co., Ind., July 17, 1880.

Editor Mind and Matter:

I hold the idea that when a person has nothing to say, he had better say nothing. I have, however, two items that I think will be interesting, both to the editor and his many readers. I will send money order for five subscriptions to your paper and some other reading matter that I will designate on another page.

I wish to say to the readers of your paper that I embraced what is known as Modern Spiritualism, when it first made its mission known, and since, I have used all the time and money I could spare from other duties to advance the glorious cause. I will give the result of a trip I took last winter. There was at that time a medium living some 30 miles from my home, whom I had never seen. He was making arrangements to move out of the State. I had heard various accounts of him. The Spiritualists said that he was a reliable and very interesting medium. The Bundyites said that he was a fraud. He had gone through some of their hands and suffered some abuse, so I had been informed. I cannot tell the particulars. Under these impressions I felt myself unqualified to judge of the character of the man as a medium. So I arranged my business to make said trip. Now, friendly reader, one word of preface; I claim to be neither a scholar nor a critic, but I do claim to be a truthful man and every word I write is true, or my senses are at fault. When I got within eight miles of my destination I stopped to stay all night with another Spiritualist. He spoke very favorably of the medium, as such, and recommended me to take a trumpet of his, as he thought the medium had none, and it was by speaking through a trumpet that the spirits communicated with the audience. So the next day I went to the house of Joseph Whole, that being the name of the medium. With my horn under my arm, I arrived there about sunset. I knocked at the door of the house (it proved to be a cabin and the people renters) and was met by an old lady with a very pleasant face. She was Joseph's mother. I asked if Joseph Whole lived there, she answered "Yes." Was he at home? "No." "Will he be home to-night?" "Not till after midnight." All this talk took place before I entered the house. She then asked if I had any business with Joseph, and I made my errand known. Told her that I had come thirty miles to be at one of his circles before he left the State, as I understood that he was a spiritual medium. She said that he had been a medium from his birth, but thought it doubtful whether he would consent to give me a circle, as he was not a professional medium and was now in a hurry to get ready to move to Illinois. But as it was now late, I could stay there and see him when he returned. He came home at eight o'clock and consented to hold a circle. He had the appearance of being a quiet, inoffensive, honest man, and commenced to arrange the seats with as much skill as a cobbler would commence to mend a pair of boots. He said, we have no musical instrument and we are no singers, but we will now take our seats. It was full moon, and the moon shone very bright through the glass, so before we sat down the medium hung a cloth over the window. The company consisted of the medium, his wife, a young lady visitor who had been in but one circle before, and myself. Mr. Whole's only child, a little girl of four years, was sick, and her grandmother, to keep her quiet, lay down with her in the same room. The medium sat in a large rocking-chair, propped back with a stick of wood and with a pillow under his head. I sat between the two women, about five feet from the medium—the trumpet standing on end at our feet. I was holding each lady by the hand, and the lights were put out. In less than five minutes there was the greatest rapping that I had ever heard in a circle, and I had been in a great many. The raps seemed to be on the bed, on the chairs, on the wall, on the horn, in fact a shower of raps. Grandmother remarked that we would have a good circle as she had seldom if ever heard so many before. The medium by this time was in a sound sleep or trance. Now the horn was taken to the ceiling and from six to eight feet from the medium, and there it staid for one hour, and gave us five speeches very plain, and loud enough to be distinctly heard, except one speaker who spoke in the Indian language, if it was a language, hence I understood but little of what he said. The next speaker said, "We cannot speak to-night as much as we would like to in consequence of our best talker, the Doctor, having to take care of the baby and doctor it, and it will be well by morning," and it was so. He also said that grandmother might take her place in the circle, as the Doctor was taking care of the baby, and it would not cry now. Grandmother got up and took her place in the circle. The child did not fret any more and only spoke once during the circle.

When the Indian was talking, she said that she wished that man would talk so loud. The circle lasted one hour and thirty minutes, and it has not been my happy lot through life to be better entertained than I was by that angel band. Some were my friends and relatives, that I knew in earth-life, and some I never knew. One came who had not been there before, and claimed to be Doctor Myers. I had met him several times before, as a spirit, but never met him in the body. I had been suffering with sore eyes for more than a year, and he said he would go home with me and doctor my eyes. I have two evidences that he kept his word. 1st. My eyes got better. 2d. When I went home I had a circle with a medium who had only sat occasionally, who had never heard of Dr. Myers, and who had never written in a circle and very little out of a circle. Very soon after we sat down, she became controlled. The room was very light and only four persons present. The medium took her handkerchief and bandaged her eyes, then moved up to a table and said she wanted to write. I handed her a pencil and paper and asked her what she wanted to write. She said, "There is a spirit by the name of Myers here, and claims to be a Doctor, and wants you to know that he is here." I said if Dr. Myers is here, please write your name, which he did with the help of the medium, and it looked about as much like the medium's hand writing as my writing looks like Sara Andrew Spencer's which I compared next day. Now, dear reader, I have tried to give all the facts so you may judge for yourself, the genuineness of the mediums I visited. As for myself I no more doubt getting communications from the angel world, than I doubt any other truism. To me it is true.

THOMAS ATKINSON.







facts, do it in any way you can. Sit in the light; sit in the dark; sit in a cabinet or sit without a cabinet; sit for many or sit for few; sit without compensation or sit for compensation, as circumstances admit or make necessary; sit for many or sit for few, as you find it practicable to do; for you little know the mighty results that flow from your sacrifices of personal comfort and convenience to myriads of ignorant, suffering and despairing human souls, not only in this life, but in that unseen spirit life made manifest to us, by the phenomenal facts that occur through you.

We here stop to ask of Judge Coombs why "the presumptions are, as a general rule, strongly against the validity of the *excuse* of unconscious transfiguration," where figures are grabbed at seances held to obtain spirit manifestations. Judge Coombs admits that his own observation has shown that the transfiguration of mediums is a well grounded fact. If so, to assert that fact on behalf of an assailed medium is not to *excuse* the medium, but to defend him or her from an unjust and false accusation. If Judge Coombs had stated what facts warranted him in inferring that as a general rule spirit transfigurations of mediums were deceptive and fraudulent, he would have manifested a spirit of fairness towards mediums that we are forced to believe he is not actuated by. Spirit transfiguration of mediums is denied to occur through materializing mediums as a general thing, by Judge C. and thus all mediums through whom that spirit phenomenon occurs are "as a general rule" impeached by the occurrence of that very phenomenon. This wholesale impeaching of the integrity of mediums is the result of an ill concealed hostility to phenomenal Spiritualism. Judge Coombs is not convinced of the truth of Modern Spiritualism, as he has admitted to himself, but claims to be only an investigator of the subject. The natural inference, however, from reading Judge Coombs' public writings is that he claims to be identified, and in full sympathy with the Spiritual movement. It is such supposed Spiritualists as himself, who, as a class, are doing more to impede that movement than the whole of the open foes of it combined.

In the case of Mr. and Mrs. Holmes and Mr. and Mrs. Bliss, the devices suggested by Judge Coombs were successfully used, but those mediums were neither of them ever any less suspected and accused of fraud while using such a cabinet than when not doing so; but on the contrary, when sitting under conditions that Judge Coombs and Col. Bundy would attribute to the dishonesty of the mediums, the most convincing and unquestionable materialization phenomena took place. In the case of Mr. and Mrs. Bliss, we have seen as many as three spirit forms out in the open room in a strong light, none of whom bore any resemblance to the medium who remained alone in the cabinet. We have seen both Mr. and Mrs. Bliss, at several different times, brought out of the cabinet with two spirit forms accompanying them, and remain in open view in the presence of scores of people. Such manifestations as these are under some conditions possible, but so rarely so that few could witness or be benefited by them. When this phenomenon occurred the cabinet used was a capacious one, and the mediums having used it for months, the materializing power attained a degree that we have never seen equalled before or since, through them or any one else.

But Col. Bundy, determined not to be outdone by Judge Coombs, who is a natural doubter in relation to spiritual things, squeezes Judge C.'s sapient suggestion by "foo-foeing" it, and says, "The better plan would be to do away with the custom now prevalent of using a cabinet for the medium." We ask Colonel Bundy whether his object would not be more fully answered if mediums did not sit for spirit materialization at all. Col. B. has the very best reason in the world for wishing that it were not possible for the spirit of S. S. Jones to return to confront him. Banquo's ghost was never a more unwelcome apparition to the guilty Macbeth, than was the materialized spirit of his murdered kinsman to Colonel Bundy, as it came through Harry Bastian, accompanied by the report of the murderer's pistol that laid him low, and placed his paper in the hands of the Judas of his employees. For that reason Col. Bundy may well devote all his ingenuity to obstructing and discrediting the phenomenon of spirit materialization.

Col. B. says, "Materializations can be had with the medium sitting in plain view with the observers as has been repeatedly demonstrated in England and America." Even if this were true, the occurrence of such manifestations is so rare and unattainable, as to be practically of the most limited utility as a means of convincing seekers for truth, of the reality of spirit return and communion with mortals. We have witnessed such phenomena, even through the best and most powerful materializing mediums in the world, only on a very few occasions, and then only where all the conditions were of the most favorable character. For such phenomena to occur and be witnessed generally, the spirit force will have to be vastly increased beyond the point it has yet attained to. We regard Col. Bundy's suggestion to abandon the use of cabinets, as intended to prevent the occurrence of spirit materialization, and as being consistent with his whole course of treachery to the cause of Spiritualism. Col. Bundy knows that Spiritualism is true, for how could he doubt it after having again and again had to confront the

accusing spirit of his predecessor; but he is none the less opposed to the promulgation of that truth. All who believe in the truth of Spiritualism are not Spiritualists. There is not a Catholic priest who is well informed, as to the fundamental dogmas and inculcations of his church, who does not know that Modern Spiritualism is true; and yet where can you find one of them: who will not resort to everything to discredit that truth? As well might you call those priests Spiritualists, as to call Col. Bundy a Spiritualist. They alone are Spiritualists who are co-operating sincerely with returning spirits to instruct mortals as to those truths.

Just for a change, Col. Bundy, do give us something else than your constant efforts, to discredit all proofs of the truths of Spiritualism, or failing in that, to prevent those proofs from being given. For more than three years you have been working in that direction until Spiritualists generally, and mediums in particular, have come to regard you and your paper as employed in the service of their common enemy. That, if nothing else, ought to suffice to show you that you are deceiving no one as to your real aims and objects adverse to the great and growing cause of Spiritualism. Better change front and go over openly to those with whom you are treacherously co-operating to trample truth under foot, than to continue your fruitless efforts to defeat the spirit workers in the manner you are doing. Depend upon it you will fail in your present course.

#### WHAT WE COMMEND.

We have so much to condemn in the course pursued, in regard to Spiritualism, by our Chicago contemporary, that it is with unfeigned pleasure that we find ourself in perfect accord with Col. Bundy in his scathing reply to the *Northwestern Christian Advocate*, on the subject of "The attitude assumed by the Republican platform, and by Garfield's letter, toward sectarian schools." Not that we approve of some of his similes nor think them pertinent to the subject, but because he so heartily resents the position of the *Advocate*, that the "State is indebted to the Church," and therefore the latter should be exempt from taxation of its property. Col. B. well says:

"The *Advocate* says, that 'no corrupt politician can be a Christian.' But we assure the *Advocate* of what it well knows already, that most of our corrupt politicians are Christians for two reasons, viz: first, because Christianity is the only mode of faith that will win them votes, and, secondly, it is the only doctrine which promises to exempt them, and to the best of its power does shield them, from the just punishment due to their sins, including that of political corruption."

"The *Advocate*, as a final ground for claiming the gratitude of the State for the eminent services of the Church, refers to the 'prevention of a large portion of uncommitted crimes.' It so happens that search our prisons through, and nearly all their inmates are orthodox in belief. They believe in the Christian God, in heaven, hell, the fall of Adam, the whole and Jonah story, the fiery furnace, and the blood of Jesus. Our dissolute and abandoned classes of panderers to vice are all of the same faith. Of the murderers whom we have, forty-nine out of fifty die believing in Jesus, and not one in twenty, probably, has ever read Paine, Voltaire, Tittle, Davis, Underwood, or any skeptical work whatever. How, then would it bankrupt the State to pay the debt it owes to the Church for teaching myths, which have no tendency whatever to deter from crime? Does not the *Advocate* know that if at the end of the criminal code of our State, after announcing some terrible penalty for every crime, there should be written the brief clause, 'Whoever, after violating any provision in this code, shall lather and shave, shall be exempt from all punishment,' it would amount virtually to a repeal of all the previous penalties? Why, then, can it not see that the gospel scheme of insurance against divine justice after threatening the slightest peccadilloes with endless hell, writes at the end of the law the final clause, 'But whosoever after deserving hell believes in Jesus, shall be saved,' therein repels the entire code as a code of punishment for sin, and leaves nothing whatever to be punished except failure to lather and shave? Is the State under such a debt of gratitude to a church which repels all punishment for moral transgression, *per se*, that it would bankrupt the State to pay the debt? Away with such childish folly! A man who can only earn his living by repeating such twaddle, had better be, a Professor of Beer in a Brewery University, for there it least, he could discountenance the substitution of rosin for hops."

Now that is pretty rough on the good, pious Christian editor of the *Advocate*, but we think the provocation amply justified it. The American citizen who, whether Christian, anti-Christian or non-Christian, could be guilty of attempting to show that there is any such distinct institutions in this country as Church and State should be ducked under the town pump until he came sufficiently to his senses to know something of the principles of Republicanism, such as are established in these United States. The people in this country constitute what this Christian editor calls the State, and what the people owe to any Christian Church or to any Jewish or pagan religion, we would like to be informed. If people calling themselves Christians see fit to squander their money in building and furnishing grand and expensive Cathedrals, Churches, Parsonages, and to furnish them with luxurious and costly furniture and adornments, it is their privilege to do so, but not at the expense of those who make a more reasonable and useful investment of their monies.

It is high time that all exemptions, unlawful and unjust, should be put an end to, never again to be tolerated by a justice loving people. No law that does not inure to the common advantage of all citizens is just or legal, and especially is this the case with discriminations in the direction of

religious observances or non-observances. There is every sound reason why all property should be equally taxed for the purpose of the common weal, and especially should church property be taxed if it is worth the extravagant sums expended in its procurement. Otherwise religion becomes a public burthen, a thing that the whole spirit of our institutions diametrically opposes.

It is greatly in favor of the Republican party that they have even so much as declared against the policy of legislation which discriminates in any way in favor of sectarian religion; and wise will the Christian Churches be if they recognize the propriety of that declaration, and demand that it shall become the policy of the country. This must and will come to pass at no distant day, or the objects for which our government was instituted will have completely failed. Church property, like all other property, must be equally taxed, and our common schools be uninterfered with by sectarian impediments. This we will insist on until it prevails throughout the land.

With these important ends attained, and women enfranchised, the United States will have become what the founders of our government intended, the perfect attainment of Republican liberty. We hope to find Col. Bundy, before long, as strongly in favor of women's rights, as he is opposed to sectarian legislation. Until then may he not faint in his well doing in the other direction.

#### THOMAS PAINE IN THE AMERICAN REVOLUTION.

Few persons are aware of the extent of the services which Thomas Paine, the great apostle of human liberty, rendered to the American people and to humanity during the revolutionary struggle for national independence. It is high time that the facts relating thereto, should become generally known, especially to those who have so largely profited by his self-sacrificing and invaluable labors. In a pamphlet of forty pages, Mr. E. Haskell, of 1712 Fairmount avenue, Philadelphia, has collected and published some of the documentary evidence illustrating the immortal career of Thomas Paine. The first of these documents is Junius' Letter No. 7, one of a series of letters that have immortalized their anonymous author. This letter is addressed to Sir William Draper, a member of the British Parliament. That letter of itself is sufficient evidence that its author was none other than Thomas Paine. It is a most scathing rebuke of the corruption that held sway in Great Britain at the time Paine was inspired at first to grapple with the monster evils of his time. The author of the *Letters of Junius* was undoubtedly the author of *Common Sense* and *The Rights of Man*.

It was the knowledge of Paine's authorship of those letters no doubt that led Dr. Franklin, then in England, to invoke the help of Paine's mighty pen to prepare the minds of the people of America for national independence.

The second document contained in Mr. Haskell's publication is *The Crisis* No. 1, the beginning of a series of similar papers written from the Headquarters of General Washington, that contributed so greatly to fire the American mind to resistance during the seven wearying and anxious years of the Revolution. The description which it contains of the movements of the weak and disheartened Colonial forces in their retreat from Fort Lee, New York, into Pennsylvania, is for comprehensive compactness a master piece of military knowledge as well as descriptive perspicuity. Paine, possessed a mind that would have made him as distinguished in the art of war, as it did in political science, had circumstances given occasion to the exercise of his powers in that direction. The remainder of the letter is a most cogent appeal to the people of the American Colonies to resist the mighty power of Great Britain. This paper was read, by the orders of General Washington, to the troops under his command, and sent broadcast throughout the country. It was virtually what turned the scale of destiny in favor of American Independence.

The crowning feature in Mr. Haskell's publication is a letter from Thomas Paine, dated Yorktown, May 16, 1778, addressed to Hon. Benjamin Franklin, France. This letter contains an account of the military operations of the Revolutionary army around the city of Philadelphia in the fall, winter and spring of 1777 and 1778. It has never before been published. It shows as nothing else could the magnitude of the labors of Thomas Paine, in behalf of the independence of this country. It would seem as if he was ubiquitous in his movements and observations. Not only was Paine the sought for counsellor by the statesmen and legislators of the Colonies and Continental Congress, but he was the honored and trusted adviser of the military commanders during those hours of the nation's birth. Until we read this letter we had no idea of the extent of the obligation which this nation owes to the memory of Thomas Paine. That he, a stranger and a lover of his own people, should have labored so grandly and unselfishly for human freedom in the interest of America and against England, displays a greatness of soul without a parallel in the history of magnanimous deeds.

This unpretentious publication contains also the address of Thomas Paine to the people of America, dated Philadelphia, April 19th, 1783, just after the declaration of peace. It is the embodiment of wisdom and should be read and re-read by every lover of his or her country.

People of America, if you would know the magnitude of the debt that this nation owes to the

memory of Thomas Paine buy this book. If you want to instil into the minds of your children a love for the highest type of human greatness, then let them become familiar with the career of this great and good man.

By his publication, Mr. Haskell has done a lasting service to the cause of human progress. It is strange that the world has been kept in ignorance of the extent of the services which Paine rendered to America. The Father of the American Republic was Thomas Paine, and the time is near at hand when Christian bigotry cannot withhold from him the recognition of that fact.

For Mr. Haskell's advertisement see advertising columns.

#### LIBERAL LEAGUE NEWS.

—Auxiliary Liberal League No. 200 has just been chartered at Maple Rapids, Michigan. Seth N. Allen, Secretary.

—The great posters 33 by 48 inches, prepared in fine style, to advertise the Hornellsville Freethinkers' Convention, are ready for delivery. I hope our Liberal friends everywhere will aid me in getting them circulated.

—The Spiritualists are now holding a large and interesting two days' meeting at Little Valley. A Liberal hall, I learn, is to be dedicated there. The speakers are Mrs. A. H. Colby and Lyman C. Howe.

—The National Liberal League Congress will probably be held in September in Chicago. The call will be out this week I think. Each auxiliary League will be entitled to send its President, Secretary, and three other members—five in all—as delegates.

—It is very important that the auxiliary Leagues select their very best members as delegates, for questions of much importance will come before the Congress. The question already raised as to what political action the National Liberal League shall take, I am satisfied, will have one good effect. Secure a large Congress. Then, if we can have wise deliberations, the League movement will become a power for good in this country.

—The Northern Central Railroad running from Canadagua to Baltimore, has agreed to sell excursion tickets from every station on that road to the Freethinkers' Convention. But the road requires persons who desire to purchase these tickets to first apply to me for an order for them. The Erie Railroad will return from the convention all persons who attend over their road, or any of its branches, at one-third the usual rates. Persons living west of Chatagum Lake should get excursion tickets there and then get another ticket to Hornellsville. H. L. GREEN.

#### Information Wanted.—Give Us The Facts And We Argue Ready For a Defense.

OKLAHOMA, Dallas Co., Ala., July 15th, 1880.  
DEAR BRO. ROBERTS:—Accept my thanks for not stopping my paper, when the subscription expired. Words cannot tell the comfort it has been to me. I do hope the time will soon come when it will not have to devote so much of its valuable space to Bundy. Brother Roberts, there is one medium, Mrs. Holmes, that a contributor of the *Journal*, a few weeks ago, referred to, as having once been a good materializing medium, losing all her power by resorting to fraud. He said his father once materialized at a seance he had with her. I do not recollect seeing any defence of her in MIND AND MATTER. Yet it seems impossible to me that any one possessing the love of angels, strong enough for them to communicate with their loved ones on earth, would resort to fraud. I enclose you two dollars and fifteen cents, to pay for MIND AND MATTER another year. Please send Dawning Light. My desire is great to see a picture of the Mecca, where the truth that is to banish superstition from the world first manifested itself. I could not get paper money, I have been trying to get fifty cents to send for a Planchette ever since Mr. Bliss advertised it and have not yet succeeded. Your true friend, C. L. ORR.

#### Wants Our Premiums.

MONTPELIER, Ind., June 26, 1880.  
MR. EDITOR MIND AND MATTER:—Enclosed please find \$3.05 for which send to my address one copy of MIND AND MATTER, one picture of the "Orphan's Rescue," one of "Homeward" and one of "The Dawning Light." I live in an orthodox community and as a means of agitating Spiritualistic ideas I mean to put pictures on my walls for the old, but more especially for the young, to look upon. It may excite free thought ideas. I wish you had more good pictures that I could get. Can't you enlarge the list and encourage your readers to decorate their walls with something better than barefooted Jews and Bible scenes. I am not circumstanced to purchase expensive pictures, and I appreciate your effort to furnish nice cheap pictures. WILLIAM ALLEN.

John A. Jost, Ogden, Utah, writes: "Please find enclosed \$2.15 (P. O. order) for which send MIND AND MATTER to Simon Wheeler, Ogden, Utah, for one year. I am pleased to forward you another name for MIND AND MATTER and quite sorry I make such slow progress in awaking my neighbors and towns men to the importance of a knowledge of the facts and the necessary and valuable information your paper is dispensing for the development of truth, so long hidden in accumulated debris of priestly ignorance and intolerance, under the feigned idea of mystery, and the curse of the church upon the sacrifice of inquiring into the reality and origin of their vile fraud. You are doing a noble work. You have dared to enter behind the veil—the holy sanctum of the first church, and have exposed the cheat—you have dared to enter protest against their rotten institutions and denounce them as unfit for this advanced age of development. You have cleared the way for the approach to the witness stand of important evidence by which, with reason and intelligence of the age, you will drive out of existence every vestige of religious fraud and priestly power. May you, with the help of spirits from the other life, fully accomplish the work of deliverance from religious despotism and open the way for the exercise of reason. Dethrone the power of faith in the teachings of the priests, and exercise of reason will unshackle the slave."



## EDITORIAL BRIEFS.

"OUR PREMIUMS" will positively be withdrawn on the 1st day of September.

Mrs. JAMES A. BLISS, left Philadelphia for Springfield, Mass., last Wednesday afternoon.

AMANDA HARTMAN, M. D., will keep a supply of MIND AND MATTER for sale at Lake Pleasant Camp-meeting this year.

LAST week, in the "Kind Words," we made an error. The letter from Levi Church should have read Waverly, Ill., and not Waverly, Iowa.

THE address of C. J. Raichard, the well known magnetic healer, will be at Oak Hill, Scarborough, Me., until further notice, and he will visit patients in that vicinity.

CONTRIBUTORS and correspondents will take notice that their articles or letters must be in hand by Wednesday morning to secure insertion, as we go to press early on Thursday morning of each week.

PROF. P. O. HUDSON, the balladist, and composer—the "Sankey of Spiritualism," can be engaged to sing for all Liberal and Spiritual meetings, on reasonable terms, his address is 144 Grand River Avenue, Detroit, Mich.

DR. W. L. JACK, of Haverhill, Mass., will be at the Lake Pleasant Camp Meeting, where he will diagnose diseases, treat the sick, and give private sittings, only, until September 1st. He is our agent for taking subscriptions for MIND AND MATTER.

IN a recent business letter received from N. N. Whitaker, of Fredonia, N. Y., that gentleman says: "The improvements on the spiritual camp-ground are progressing finely; the hall 40 by 80 feet on the ground and the hotel are nearly completed. We have rooms for mediums to hold seances, which will be free to them. The meeting is to commence August 7th and hold over four Sundays."

GROVE MEETING.—The Spiritualists of Lakewood, N. J., and adjacent towns, will hold a two days Grove Meeting in Lakewood, commencing Saturday, August 7th, at 3 o'clock P. M., and continuing over Sunday. Mrs. Nettie Pease Fox, of New York City, will be the principal speaker, assisted by others. Friends from a distance will be entertained. Lakewood is on the Central R. R. of New Jersey. Excursion tickets can be obtained in New York or Philadelphia. A pleasant and profitable meeting is anticipated.

Mrs. JAMES A. BLISS gave a complimentary materializing seance at this office last Monday evening, to a few of our personal friends. The manifestations were very fine and quite a number of the spirit forms were fully identified. Mrs. Bliss will spend the remainder of the summer with Mr. and Mrs. B. B. Hill at Springfield, Mass. She will not be able to make definite engagements to hold seances until the latter part of October next.

ON September 1st, M. S. 33, all the picture premiums now offered to subscribers for this paper will be withdrawn and the price of the paper reduced from \$2.15 to \$2 per year. All persons who may wish to adorn the walls of their homes with such works of art as we now offer should avail themselves of the opportunity at once. All orders must be sent in prior to September 1st, for the price of these beautiful engravings will be raised to the original sum of \$2 each on and after the above date.

MR. AND MRS. A. B. SEVERANCE, of Milwaukee, Wis., Col. D. M. and Nettie Pease Fox, Mrs. Ophelia T. Samuels, Mr. and Mrs. B. B. Hill, called at our office this week, on their return from the Creedmoor Park Mediums Camp Meeting. Mr. and Mrs. Severance have gone to attend the Onset Bay Camp Meeting, in Massachusetts. Mr. and Mrs. Fox have returned to New York City. Mrs. Samuels will remain in Philadelphia for some days prior to her return to Chicago, and Mr. and Mrs. B. B. Hill have returned to their pleasant home in Springfield, Mass.

LECTURERS, ATTENTION!—Mr. Peter Ogden, one of our most valued subscribers, of Peoria, Illinois, writes: "We have no organization among spiritualists here in Peoria, and I am unable to send for a lecturer at my own expense, so we have to wait until some come this way. We are on the great highway between Philadelphia and San Francisco, to wit: the Pennsylvania Central and the Toledo, Peoria and Warsaw Railroad." Mr. Ogden is an earnest working Spiritualist, and lecturers passing that way will do well to open a correspondence with him.

INVESTIGATORS into spirit phenomena who wish to test their own powers as mediums, will receive assistance by using one of Bro. Bliss' magnetized planchettes, which will greatly assist in developing their mediumistic qualities. If you think you are a writing medium, a few weeks of patient investigation will determine. Full particulars for their use accompany each planchette, and their price (fifty cents) places them within reach of all. Try one, and you will agree with us as to the correctness of the above conclusions.—Light for All.

CORRECTION.—A most grievous blunder was made in No. 33 in placing the name of Mrs. Hollis Billings at the foot of a report of Mrs. Nellie J. T. Brigham's lecture, which appeared on the first page, which was specially reported by Mr. George H. Hellish, of New York City. The error occurred as follows. Mrs. Hollis Billings' name was mentioned as being in New York City, and it was

not intended for publication. We failed to cross it out in the manuscript and our proof-reader failed to detect the mistake until nearly all our edition was struck off.

THE Spiritualists and Liberalists of Van Buren and adjoining counties will hold their next convention Saturday and Sunday, August 7th and 8th, 1880, in the apple orchard grove of Robert Nesbitt, in the township of Hamilton, six miles north west of Decatur village, commencing at 2 o'clock, P. M., on Saturday. Dr. A. B. Spinney, of Detroit, and Mrs. E. C. Woodruff, of South Haven, are engaged as speakers; and Dr. C. A. Dunning, of Marcellus, will furnish vocal music; the Hamilton Brass Band, instrumental music. There will be some tenting on the ground; also, a refreshment stand with lemonade and ice-cream. To help defray expenses and avoid "passing the hat," a fee of ten cents for each adult will be taken at the gate on Sunday. L. S. Burdick, President, Box B., Kalamazoo, Mich.; Lottie M. Warner, Secretary, Paw Paw, Michigan.

THE FREETHINKERS' CONVENTION—A Special Notice.—I have made arrangements with one of the best show bill printers in this country to print some large posters for advertising the Freethinkers' Convention. The posters will be 33x48 inches in size, printed in red and blue ink, with a fine border. On these posters will be printed the picture of the American eagle with a scroll in his beak, on which will be inscribed "Universal Mental Liberty," under which will be a full notice of the convention, including names of speakers, railroad rates, etc. These bills will be forwarded by me to any address on application. The charges for the same will be, for 25 or less, 7 cents each; for any number over 25, 6 cents each. If to be sent by mail an additional sum sufficient to cover postage must be added. I earnestly request every friend of free thought to order a few of these bills and aid in getting them posted throughout the whole country. H. L. Green, Secretary of Freethinkers' Association, Salamanca, N. Y.

DR. R. C. FLOWER commenced practice in the city of Philadelphia a little less than six months ago. We are informed that during this short time he has had 957 patients; that every patient has been greatly benefited and all but a few permanently cured; that these patients have represented nearly every disease in the known world, and all stages of the different diseases. Over 200 who have not had any use of their feet, hands, fingers or limbs for years, Dr. F. has made to walk and given them full, free and perfect use of the deadened limbs; that most of these cures are performed in one treatment of twenty minutes; that many who have not walked for years except with crutches, have been cured in a few minutes time, and have returned to their homes perfectly well, carrying their crutches; and that many who have never walked since birth, have been made to walk in a few minutes. Dr. F. will gladly exhibit his books in proof of this statement to any person who may desire to see for themselves something of his healing power. Among his patients are railroad presidents, superintendents, ship masters, builders and captains, lawyers, doctors, ministers, judges, merchants, bankers, brokers, and of every profession and business of life. Hundreds and hundreds through the doctor's office every week, and from early morn until midnight the sick and suffering call upon him for relief. The doctor has never done any advertising except what he has done in this paper—his patients advertise him. He has not even put his name on his door. He does not intend to, for he has all he can do. On account of his excessive labors during the past five months he has nearly broke himself down, and his faithful spirit guides have admonished him to take forthwith a rest. In obedience to their request, Dr. F. will take a two months' vacation, beginning the middle of August. During this time the doctor and his wife will travel extensively through the East, West and Northwest. He calculates on returning to the city for his winter's work, about the middle of October, at which time he will resume his practice at his office and residence, 1319 Filbert street. All persons contemplating visiting the doctor should do so at once, for he will positively leave the city the middle of August and remain away until the middle of October.

## Creedmoor Park Camp-Meeting.

TUESDAY, July 20th.  
Meeting opened by singing "The Sweet By-and-By." Poem read by Mrs. Nettie Pease Fox, entitled "Margery Miller."

The controls of Mrs. O. F. Samuels caught up the poem as their subject and delivered a very fine address upon their theme, showing up the compensation that comes to the tried ones of life after having passed to spirit life.

WEDNESDAY, July 21st.  
Meeting opened with singing "Over There," followed by remarks from the Rev. Mr. Fitzgerald, who, though not a Spiritualist, supposed that the Spiritualism of the present day represented the teachings of Jesus. These remarks were contradicted by Col. D. M. Fox, saying that Spiritualism in no wise resembled the teachings of Jesus. He was followed by Mrs. O. T. Samuels, with the assertion that the Christian religion has done more to rivet the chains of slavery in the South than anything else had ever done, and that to Thomas Paine was due more than to Jesus, the liberty and freedom, religious, political and social, that the world now enjoys.

In the evening a free circle was held. A question from the audience was asked, "What God do the Spiritualists worship?" It was replied to by Mr. Frank Goodale, Mrs. O. F. Samuels, Mrs. Wood

and many others, and from their widely differing standpoints of belief, the debate was an animated one and excited great interest.

THURSDAY, July 22d.

Meeting opened as usual with music, "We are waiting by the river," followed by invocation, by Mrs. Nettie Pease Fox; poem read by Col. D. M. Fox; lecture by Mrs. O. T. Samuels, from the subject, "The Gods men worship." These Gods were proved by her controls to be many and varied. Owing to the rain the circle in the evening was omitted.

FRIDAY, July 23d.

Conference meeting opened in the afternoon with singing "I need Thee every Hour," followed by stirring remarks from Dr. Juliet Severance, of Milwaukee, Wis.; Mrs. Samuels, of Chicago, and others. Col. D. M. Fox, of New York, took the singing book as his subject, and criticised the old orthodox hymns. This was followed by a lively discussion on the "Spiritualists' God," ending with some very sensible remarks by Mrs. Goodale. She claimed that if the God of Nature must be worshipped, the Goddess of Nature should also receive her share of homage; that a God without a Goddess was no God at all.

Conference in the evening opened by singing the "Sweet By-and-By." The subject for discussion for the evening was "What do Spiritualists believe?" Dr. Juliet H. Severance made this subject not only plain but beautiful, by comparing the earth life to the primary department of our graded schools, in which our spiritual nature receives the first rudiments of the life beyond; and only those who improve this life can expect to be ready for even the lowest spheres of spirit life. She claimed that Spiritualists are the most moral people in the world, and that our prisons are people, not by Spiritualists, but by orthodox people, stating that in her visits among thousands of convicts, in several different States, she had not found one Spiritualist; proving one of two things, either that Spiritualists do not commit crime, or else we are too smart to be caught at it; either of which is a compliment.

SATURDAY, July 24th.

Saturday afternoon the meeting was opened by music—"Joy to the World," followed by a lecture from the spirit control of Mrs. O. T. Samuels. After the lecture a discussion was held in regard to mediums' camp-meetings for the next year. A committee was appointed to draft resolutions expressive of the views of the meeting, to report at the evening conference.

The following preamble and resolutions were reported and unanimously adopted:

WHEREAS, the mediums' Camp-Meeting now about to close at Creedmoor Park, Philadelphia, has in its results more than accomplished the important objects for which it was instituted; and, whereas, the success of this initiatory movement to combine the mediumistic power developed in different sections of the country, has afforded us convincing evidence of the vast importance of extending the facilities for such combinations of mediumistic power; therefore,

Resolved, That we at once proceed to make preparations for holding a Mediums' Camp-Meeting next year at such time and place as may be decided upon by the executive committee, to be appointed to arrange for and conduct the same.

Resolved, That a committee of seven be appointed, with authority to take all necessary steps to carry out the objects herein declared.

The following persons were appointed by said committee: J. M. Roberts, 713 Sansom Street, Philadelphia; Dr. Juliet B. Severance, of Milwaukee; B. B. Hill, of Springfield, Mass.; Mrs. Ophelia T. Samuels, of Chicago; James A. Bliss, of 713 Sansom Street, Philadelphia; Mrs. Wood, of Vineyard, N. J., and Miss Jennie Malony, of Philadelphia.

SUNDAY MORNING, July 25th.

Conference meeting at the stand was largely attended, as were all the meetings of the day. Lecture at 11 A. M., by Mrs. O. T. Samuels, from the subject, "The Outlook of Spiritualism."

In the afternoon Dr. Juliet H. Severance held forth upon the subject, "The Demands of the Hour." This was a sweeping lecture, taking in all the progressive steps of the age.

Dr. Severance is the coming woman. She is not afraid to stand up for her ideas of truth and justice, an example which, if followed by every one, would revolutionize the world.

In the evening a public circle was held through the mediumship of Mrs. Fox, Mrs. Samuels, Mrs. Stoughton, Mr. Bliss, Mr. Goodale, and others.

The campmeeting was here formally closed for the season.

E. S. CRAIG, M. D., Sec'y.

R. C. Kerr, Augusta, Georgia, renewing subscription writes: "I have been highly pleased with the noble course MIND AND MATTER has taken in the defense of the sensitive mediums who are making every effort to bring the truth to the front. Why do not these would-be detectors of fraud go to work and do better themselves and show what grand things they can do to benefit humanity. My plan is never to find fault with any thing unless I can see where I can make an improvement on the thing found fault with. Let us have more of your experiences with spirit enemies of Spiritualism."

ALL persons accepting any of the following mediums' offers are not entitled to receive any other premium that we have offered in our advertising columns.

Dr. R. D. Goodwin's Grand Offer.

Having been a constant reader of your valuable paper, and believing it should be in the house of every progressive family, we make the following offer, to stand good for one year. We will correctly diagnose any disease, or give one treatment to any new subscriber to your paper, on their sending the price of one year's subscription, with postage and request for our services. Address Dr. R. D. Goodwin, New York Eclectic Institute, 1317 Morgan Street, St. Louis, Mo. For advertisement see seventh page.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms. Maquoketa, Iowa.]

Dr. A. B. DOBSON.

## A Most Valuable Offer—Spirit Obsession Diagnosed.

BROTHER ROBERTS:—You may say in your paper that I will give a free examination of persons who would like to know whether they are obsessed or not, if they will subscribe for MIND AND MATTER six months or one year. Any person accepting this offer must send a note from you to that effect. All applications by letter must contain a lock of hair of the applicant, age, sex, etc., and one three-cent postage stamp. Address B. F. Brown, Box 28, Lewiston, Maine. This proposition to remain open until further notice.

B. F. BROWN.

[We regard the above proposition of Mr. Brown as a most important one to the afflicted apart from the interest we have in it.—Ed.]

## R. C. Flower's Generous Offer.

For the purpose of extending the circulation of MIND AND MATTER—the best Spiritualist paper we have—I make this offer: Any one sending me two-dollars (my regular price), and with it a lock of hair, giving age, height, weight, sex, temperature of skin and feet; with two postage stamps for answer; I will give them a thorough examination of their case; also full advice as to what course they had best pursue; and I will send you the two dollars to pay their subscription to MIND AND MATTER. Let all letters of this kind be addressed to me in your care.

R. C. FLOWER, M. D.,  
1319 Filbert St., Philadelphia, Pa.

## Dr. J. C. Phillips' Liberal Offer.

OSMO, Wis., Jan. 14, 1880.  
Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.

Dr. J. C. PHILLIPS.

Psychometrist, Clairvoyant and Magnetic Healer.

## A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880.  
Dear Brother:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three-cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year.

Yours respectfully,

Mrs. DR. SAYLES,  
365 Jefferson Ave., Grand Rapids, Mich.

## A Vitaphathic Physician's Kind offer.

DEAR FRIEND OF HUMAN PROGRESS:—I have not time to seek subscribers to your valuable paper; but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex, etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice, and will forward their two dollars to you to pay for them a year's subscription to MIND AND MATTER.

This offer remains good for all time.

J. B. CAMPBELL, M. D., V. D.,  
266 Longworth St., Cincinnati, Ohio.

## Harry C. Gordon's Liberal Offer.

PHILADELPHIA, Pa., March 1st, M. S. 32.  
To any person who will subscribe for MIND AND MATTER for one year, through me, I will give a free Slate Writing Seance and one admission ticket to my week-day materialization seances.

Yours truly, HARRY C. GORDON.

## A Chicago Medium's Generous Offer.

No. 7 Laflin St. cor of Madison St.  
To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,  
Mrs. MARY E. WEEKS.

## PHILADELPHIA SPIRITUAL MEETINGS.

THE CO-OPERATIVE ASSOCIATION OF SPIRITUALISTS, will hold a free conference meeting every Sunday afternoon at 240 South Fifth St., until the opening of the Mediums' Camp Meeting at Creedmoor Park, July 9th.

THE FIRST ASSOCIATION OF SPIRITUALISTS—At Academy Hall, 8th and Spring Garden Streets, every Sunday at 10½ a. m. and 7½ p. m.

FIRST SPIRITUAL CHURCH of the Good Samaritan, at the N. E. Cor. Eighth and Buttonwood sts., 3d floor. Speaking and test circle every Sunday afternoon and evening.

## SPIRITUAL MEETINGS IN NEW YORK CITY.

THE SECOND SOCIETY OF SPIRITUALISTS, of New York City, hold regular meetings every Sunday morning at 10.45; Afternoon at 2.45, and Evening at 7.45, in the beautiful Masonic Temple, (seating capacity 1,000) corner 23d St., and 6th Avenue. Alfred Welden, Pres., Alex. S. Davis, Sec'y., E. P. Cooley, Treas., 256 W. 16th St., N. Y. City

## PHILADELPHIA MEDIUMS.

Mrs. Mary A. Lamb, Trance Test Medium, 608 Jay Street, between 8th and 9th, below Fairmount Avenue. Sittings daily.

Dr. Roxilana T. Rex, Healing and Test Medium, 446 York Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 691 N. 13th st. Select seances every Monday, and Friday and evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing tests and communications.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2.30 p. m. Consultations daily from 8 a. m. to 6 p. m.

Alfred James, Trance and Test Medium and medium for materialization. Private sittings daily at 716 Wharton St. Materialization seances on Tuesday and Friday evenings. Test and developing circles on Sunday and Wednesday evenings.

Mrs. E. S. Powell, Business and test medium, 259½ North Ninth Street, Philadelphia. Office hours, 6 a. m. to 6 p. m. Circles Sunday, Monday, Wednesday and Friday evenings, also Wednesday afternoon.

Mrs. A. E. DeHaas, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 1231 North Fifteenth st., Phila.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 821 Ellsworth Street.

Mrs. Ida Wharton, Trance Test Medium, No. 423 Wharton street. Circles Tuesday and Thursday evenings. Sittings daily.

Mrs. Faust, Test Medium, 936 N. Thirteenth st. Private sittings daily from 9 a. m. to 9 p. m.



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Come in person, or send by letter a lock of your hair, or hand-writing, or a photograph; he will give you a correct delineation of character, giving instructions for self-improvement, by telling what faculties to cultivate and what to restrain, giving your present physical, mental and spiritual condition, giving past and future events, telling what kind of a medium you can develop into, if any. What business or profession you are best calculated for, to be successful in life. Advice and counsel in business matters, also, advice in reference to marriage; the adaptation of one to the other, and whether you are in a proper condition for marriage; hints and advice to those that are in unhappy married relations, how to make their path of life smoother. Further, will give an examination of diseases, and correct diagnosis, with a written prescription and instructions for home treatment, which, if the patients follow, will improve their health and condition every time, if it does not effect a cure.

DELINEATIONS.

HE ALSO TREATS DISEASES MAGNETICALLY AND OTHERWISE

TERMS.—Brief Delineation, \$1.00. Full and Complete Delineation, \$2.00. Diagnosis of Disease, \$1.00. Diagnosis and Prescription, \$3.00. Full and Complete Delineation with Diagnosis and Prescription, \$5.00. Address A. B. SEVERANCE, 19 Grand Avenue, Milwaukee, Wis.

J. V. MANSFIELD.

Test Medium, answers sealed letters at 61 West Forty-Second Street, New York. Terms, \$3.00 and four 3-cent stamps. Register your letters.

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Communications by letter for persons at a distance. Terms \$1.00 and three 3-cent stamps. Office, 713 Sansom St., Phila. Pa.

Dr. Henry C. Gordon.

Physical, Trance and Slate Writing Medium. Select Materialization Seances every Tuesday afternoon at 3 o'clock at 691 North Thirteenth Street, Philadelphia. If.

Albert and Eunice C. Morton. Spirit. Mediums, No. 850 Market Street, San Francisco, Cal. Ten Seances for Healing, Development and oral or written communications, \$25. [MIND AND MATTER constantly on hand and for sale.]

MRS. ANNIE PHY.—Trance Medium. Sittings daily. Gloucester, N. J. If

Mrs. L. W. Spencer. Unconscious, Test, Business and Healing Medium, 470 E. Water St., Milwaukee. If

Mrs. H. V. Ross.—Materializing medium, 85 Carpenter street, Providence, R. I. Arrangements for Seances can be made in person or by mail.

POWER has been given me over undeveloped spirits and cases of obsessions. Persons desiring aid of this sort will please send me their handwriting, state case and sex, and enclose \$1.00 and two 3-cent stamps. Address MRS. M. R. STANLEY, Post Office Box 608, Haverhill, Mass. If

MRS. H. JENNIE ANDREW, Clairvoyant and Test Medium, and Psychometric reader. Send age, sex, lock of hair and 50 cts., Box 34, New Britain, Conn. If

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Cures by Electro Magnetic Treatment. Therapeutic Medicated Vapor Baths, all kinds of Nervous and Chronic diseases, Paralysis, Neuralgia, Dyspepsia, Female Complaints, Spinal Diseases, Rheumatism and Scrofula. Consumption cured by Inhalation, Electrical Earth Baths and Magnetism. Clairvoyant Diagnosis of Diseases by lock of hair. For further information inquire at the Institute or by letter. DR. S. CALHOUN, Alliance, Start, Co., Ohio. P. S.—Where everything else fails come here. vol. 2-41.

MRS. DR. E. S. CRAIG.

Clairvoyant diagnosis of disease by lock of hair. Address MRS. DR. E. S. CRAIG, 713 Sansom Street, stating age, sex and leading symptoms, enclosing \$2.00 and 3 cts. stamp. To anyone sending the 25 cents for the first three months, I will send free of postage, one of my Magnetized Planchettes guaranteed to relieve pain wherever located. Office hours from 9 to 12 a.m., 2 to 5 p.m.

DR. ROXILANA T. REX'S

UTERINE PASTILES AND COMPOUND TONIC,  
FOR DISEASES OF WOMEN.

Consultation free, by letter three 3-cent stamps. Pastiles \$1.00 per box, by mail postage prepaid. Compound Tonic sent to any address by express \$1.25, charges prepaid. Send stamp for pamphlet to 446 York Ave., Philadelphia, Pa. v3-27.

MRS. M. K. BOOZER.

Medium for Medical Diagnosis and Psychometry, 415 Lyon street, Grand Rapids, Michigan. Mrs. Boozer cures all forms of Chronic diseases. Diagnosis made by lock of hair or patient's hand-writing. Diagnosis, Sittings or Psychometry, \$2. Examination and prescription, with medicine, \$3. The cure of the habit of using tobacco especially—the appetite often changed by one treatment. Terms, \$5 per treatment.

DR. DUMONT C. DAKE.

Magnetic Physician. Office and residence, 147 Clinton St., Brooklyn, N. Y. Fifteen years experience in the exclusive and successful treatment of Chronic Diseases.

MRS. FANNY W. SANBURN.

Clairvoyant, Healing and Test Medium. For diagnosis of disease or test, send lock of hair, giving age and sex. Terms, One dollar for examination or test, and 50 cents extra when medicine is required. Residence, Main street, Hyde Park. Address, Lock Box 319, Scranton, Pa. 2-50

A. C. STOWE, Psychopathic and Magnetic Healer, No. 223 North Twelfth Street, Philadelphia, Pa.

Psycho-Magnetic Tablets prepared from a durable porous material, absorbing and retaining a large amount of magnetism. Send leading symptoms, age and sex. These Tablets are magnetized expressly for the persons for whom they are ordered. Price, single, 15c; package of ten, \$1. v2-39

J. Wm. Van Namee, M. D., Clairvoyant and Magnetic Physician, 136 E. Twelfth St., New York City. Examinations made from lock of hair \$1.00. Psychometric reading of character \$2.00. Magnetized remedies sent for all diseases. Will answer calls to lecture before Spiritual Societies, Liberal Leagues, Temperance Societies, and attend Conventions and Funerals within reasonable distance from home on moderate terms.

G. J. Raichard, Healing Medium, North Wayne, Maine. Magnetized Paper is a specialty with me for the cure of disease. Price per package, \$1.00; renewal, 50 cents.

Mrs. L. A. Pasco, 137 Trumbull st., Hartford, Conn., Clairvoyant and Magnetic Healer and Psychometric reader. Reference given when required.

SPECIAL NOTICES.

WANTED.—Mediums and others in every city and town in the United States to act as Wholesale and Retail Agents for my Magnetized Planchettes. To the right parties I will pay a liberal commission. Sample Planchette, 50 cents each. Address JAMES A. BLISS, 713 Sansom Street, Philadelphia, Pennsylvania.

WANTED.—A gentleman as business manager and associate for Dr. Harry C. Gordon, not over 40 years of age. Address, Dr. H. C. GORDON, 691 N. Thirteenth St.

AN OCCULT MYSTERY.  
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A new phenomenal means of curing the sick. Safe, reliable, astonishing, successful. Sent free by Dr. J. H. Mosely, 141 South Eighth St., Brooklyn, N. Y. v3-30.

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## A SOUL VISION.

BY LOIS WAISBROCKER.

Me thought, from the land beyond the stars  
That a wondrous angel came,  
The thunder rolled from his chariot wheels,  
And his steeds were the lightning's flame.

In stature and form, he was like a God,  
And his robe of the purplest hue  
Was girdled about with a zone of light  
That looped it back from his vesture white,  
From his vesture white as the snow.

The flowing locks of his auburn hair,  
O'er his shoulders went rippling down,  
Went rippling down like the shimmering waves  
That the summer sun shines on.

And his eyes were as blue as the bluest depths  
Of the azure vault above,  
And in them the look that I like to see  
In the eyes of the one that I love.

With a graceful curve to his flying steeds,  
As the chariot wheels drew nigh,  
He caught my hand, and soon by his side,  
I sped thro' the upper sky—  
Away, away thro' the upper sky;  
And the thunder rolled from our chariot wheels,  
As we sped thro' the upper sky.

On, on we fled through the measureless realms  
That lead to the great hereafter,  
While the thunder rolled from our chariot wheels,  
And our lightning steeds flew faster.

Hark! another sound is falling gently on the ear,  
Sweetly low; distinctly clear.  
'Tis the outermost sound of the outermost wave  
Of the mighty rhythmic ocean,  
Where the poetry of motion, and the poetry of song,  
Roll their billowy swells along,  
Bound together by the beauty  
Of the vast harmonic throng.

Still faster flew our lightning steeds,  
And the billowy sounds grew stronger,  
While from the track of our chariot wheels  
The thunder rolled no longer.  
For softer than down from Paradise birds,  
Was the flowery way that we sped on,  
Till we came at length to the myriads hosts,  
Who dwell in the land Elysian.

Oh, the joy ecstatic thrilling,  
Through my in-most being, filling  
To its fullness all my soul;  
Like the waves of life eternal,  
Rippling thro' the realms supernal,  
Making music as they roll.

## A SCENE BEYOND THE VEIL; OR, MATERIALIZATION AS SEEN IN A VISION.

BY J. H. MENDENHALL.

The article below is the embodiment of a scene witnessed by me under the conditions described, about one year ago. I sent a copy of the same to the *R. P. Journal* for publication, but from some cause not stated, it was rejected. As it seems to me to contain a principle explanatory of much mystery connected with the phenomenal phase of spirit materialization, I rewrite and send it to you, and if in your consideration it merits space in the columns of *MIND AND MATTER*, you will accord to it the same.

The night was far spent, the moon and stars looked softly down from their skyey homes, and the deep silence around me rendered the hour one most favorable for meditation, as I laid stretched upon my couch in a somewhat restless frame of mind. I had been wandering in thought over the great theme of immortality, as revealed through spirit materialization, and I remember having invoked the blessing of wisdom from the angel sphere, when a strange, yet pleasant spell came over my sensorium, which carried me beyond the veil of material view. I was, and yet I was not, (if such phraseology be allowable,) for seemingly, I was both myself and another, the latter being recognized as a dweller in the spirit spheres. For a period, we each strove with the other for the ascendancy in identity. In this dual form of existence, so to speak, strange scenery encompassed me, and thoughts interrogatively flooded my brain in torrent streams. When, behold! an atmosphere of greyish hue, dense and palpable, formed itself about me, apparently from nothing, or rather from that which before was wholly invisible. I was gazing with a sense of surprise upon this newly formed peice of "creation," when in response to my unvoiced inquiry, as to its cause and purpose, a voice reached my understanding and said: "This is materialization." Ah! yes, thought I, and the great theme of materialization became at once the subject of discourse between whom shall I say—for neither my real self, nor he who seemed to be evolving out of my personage, had yet fairly won the victory, in our struggle for the possession of selfhood, nevertheless, the conversation went on, and as I grew more conscious I perceived the fact, that materialization is but the externalizing of forces hitherto enveloped in the realms of invisibility. But I should have said, that, in the progress of individualization, my friend became more fully individualized, or perfect in organic structure and the functions of life, while I, suffering no real loss in these, yet experienced a new and strange position of being, i. e. I seemed to be wholly outside of my original self, possessing all that belonged to my personality, while the body I had previously occupied, some how had become the material clothing of my mysteriously evolved friend. Thus we were two distinct individualities in every respect recognizable. And though I had a body suited to the occasion, quite like the one my friend had dispossessed me of, I felt that, it, too, was mine, and was somehow attached to it by attenuated filaments of electro-vital force. Here a new scene of action began to manifest, and materialized bodies were formed one by one of an aura which seemed to be drawn from my former body through the will force and manipulations of spirits present, each of whom by turn occupied the newly materialized form, thus making themselves visible to the many by-standers seeming to be yet in the earth form. The most important of those clothed in the newly materialized forms, was a bright, clever, mulatto spirit, who made himself the acknowledged proficient to the audience in the science of materialization. I will, therefore, confine myself, in this narrative, more particularly to what transpired with him. I remember distinctly with what familiarity and manly ability he treated the subject of his discourse, and think I can give it quite verbatim. It was as follows:

"Ladies and gentlemen, you see that I am now visible to your view—a living spirit, clothed in a tangible form, yet I am no more real in my existence now than I was some twenty minutes ago, when, to you, I was wholly invisible—unknown. The body you now behold is not mine, however, only for the time being. Mine is a celestial body formed of an aura which served as the connecting link between my once earthly form and my spirit or real self. The one you now see is but newly composed of certain rarified properties collected from the earth's atmosphere, the bodies of my audience, and especially from that of my medium, whose external form you see there (pointing to it

with his index finger) apparently a lifeless form, it being thus subjected for my present special purpose. The same in its original, rarified state fills, as it were the vast realm of space, and through the law of force, acting through chemical affinity, is wrought out into external forms, such as you see everywhere around you, under the energies and supervision of spirit germs. This substance is ever subject to the law of change, and is susceptible of being rendered both visible and invisible by virtue of the two great polar processes of action—consolidarity and rarification. Thus is Nature's method of materializing and dematerializing; or organizing and disorganizing; and to you, may seem to be wholly the result of involuntary law, or the special creation of an "Infinite mind," but in fact is superintended by the will force of an infinity of spirit germs—the nearest approach to an Infinite spirit conceivable. These two polar forces are essential to the existence of all things—spirit and matter, occupying positive and negative relations to each other, in virtue of which their powers and natures respectively are made known. You see, then, that materialization and its counter phenomenon is no miracle as supposed by unthinking and credulous minds of earth, but is simply the result of spirit energy directed in the strictest harmony and complicity with universal law and order. Nature's process, so to speak, of organizing—materialization—and its counter-action is more or less slow, being governed by the law of periodicity, considering also the crude state of the auric forces together with their nature and uses. Spirits proper, having passed from the germinal state through the cyclic movements of the materializing and spiritualizing process, and hence exist in a more perfect state of development, accelerate and hasten the completion of like results by selecting from their audience—the medium in particular—auric forces in a more advanced state than that of the universal aura in Nature; and by virtue of the combined action of will-force of many spirits concentrated with single purpose on the material selected, bring it rapidly to the proper consistency so as to adhere to the form or body of the spirit wishing to materialize, said spirit being also a magnet, pro tempore. To illustrate more clearly, imagine to yourself the nucleus of a planet drawing magnetically, as it were, from the great solar source the chemical properties that are to enter into and compose its planetary constitution, and you will have pictured in your mind the first step in the grand science of materialization. That is, you will have materialized in its crude or lowest form. Now make one vast leap over the intermediate links in creation, up to man, and take into your perceptive sphere a spirit germ drawing similarly from the universal source of life, the invisible component parts, which, by concentration form its organic structure, and when completed you will have in your mind's eye the ultimatum of forms—eternal human forms, which, properly speaking, is materialization. Now, man being the ultimate of forms—the coronation or epitome of Nature, he embodies in himself all the laws, forces and possibilities that characterize the great primeval source of being—I mean Nature in the broadest sense of the word—the embodiment of causes and effects—consequently he is an imitator of Nature in all her grand movements; so when man comes to learn, to comprehend the properties of Nature—the infinite source of beings, he will become proportionally master of her, and become a collaborer, so to speak, even in world building. Hence it is, that spirits having learned something of the law of higher chemistry, they are enabled to transmute matter at will, even in the twinkling of an eye, from a state of invisibility to that of visibility, and vice versa; and when this act is applied to spirit phenomena, it is what is called spirit materialization, and dematerialization. It is all natural, and no miracle as I have before said; and when understood it is simply a repetition of a movement in Nature, improperly called creation. There is, however, much that is mystery connected with the phenomena of spirit materialization, which seems to baffle the senses and ingenuity, even of the most advanced experimenter in said phenomena, and often misleads the investigator in forming correct conclusions as to the genuineness of the origin of the phenomena he observes. And here, let me say to you it is my present mission and purpose to enlighten you upon this most intricate and important element in the art of spirit materialization—the wonder of the nineteenth century. Some of you have witnessed, ere this, what is called materialized spirit forms, resembling closely at times, both in size, feature and movement the medium, who, at the same instant may have been placed under what is called fraud proof conditions; and thus while you were willing to testify before the highest tribunal of justice that said medium was secured beyond the possibility of self-extraction, you were almost as willing to assert that, the form you beheld as the apparition, was the veritable medium. Now, it is evident that both of these statements cannot possibly be true—you have either mistaken the medium to be made wholly secure in his position, or you have mistaken the apparition for the medium. How is this? He that hath an ear let him hear; for behold I show you a mystery. You will remember I told you, that materialized spirit forms are composed of certain auric forces taken principally from the medium, aided by that of the audience, etc. Now, it is the chemistry of these forces, when undisturbed in their connection with spirit, that renders not only the spirit, but even the medium—yea, all persons and objects recognizable, when in their natural state. I have also told you that these forces, under the will-power of the acting spirit, must positively be brought to a certain state of chemical consistency before the phenomena called spirit materialization can take place sufficiently so as to remain intact long enough for recognition by the observers. This, indeed, is a nice point in the manipulating process of spirit phenomena, and may be illustrated by comparison with the art or practice of photography. Now it is a fact that all effects wrought in nature have certain cardinal principles to be considered in tracing out their line of movement. The whole process may be expressed in the trio terms of cause, meaning and effect. The means used is always the medium. In photography, light chemicals, etc., constitute the medium, the artist, the cause and the photo the effect. The skillful artist alone can tell you how exact one must be in all the manipulations of the chemicals in order to be successful in procuring a genuine likeness of the subject—one that can be readily recognized. The least possible variation from the requisites of the law governing the process of action, for instance, manipulation of the chemicals intensity of the light, and the timing of the sensitive plate, etc., will render the picture proportionately defective,

and unsuceptible of identification. It may, in virtue of said deficiencies in the requisite conditions be made to more fully represent some other person than the subject proper. Now, in getting a photograph, you have only materialized what before was an invisible image of the subject. I have said—that the material used for materializing a spirit form consists of certain forces constituting in part the subject known as the medium; and that the same must become properly manipulated—thoroughly infiltrated with the magnetism and the expressive qualities of the spirit seeking materialization—must become surcharged with his or her temperamental characteristics, in order to give full and complete expression to the individuality of the materialized spirit; otherwise he (the spirit) becoming thus incarnated—materialized—will fail to become identified, perhaps, even by his most intimate friend. "In other words, if the aura used is more positively charged with the vital qualities of the medium, which will be the case when not properly manipulated, then the materialized form will resemble more fully, and will quite likely be taken for the veritable medium. Again, it often occurs that the auric forces of two or more persons, equally positive, yet varied in temperament, are used for a materialized form; in this case greater effort and care are required on the part of the acting spirit in manipulating the forces so as to be able to give full expression to his true individuality; and in case of failure under said circumstances the spirit on exhibition may represent either one or all the mediums directly concerned, as also partly the spirit himself, but perfectly, none. Certain it is, however, he will most resemble in expression the one whose auric force proves the most positive; and then, by the untaught, skeptical observer, will likely be declared to be the medium, whom he best represents, though said medium at the instant may be safely secured with rope or other fastenings in the cabinet. Indeed such often happens at seance rooms, especially where dishonest persons are acting the role of detectives. Still again: sometimes, owing to imperfect conditions, improper manifestations by inexperienced materializing spirits, they may appear in a form too dark or too light in complexion, too large or small, too tall or not full in height, the hair or beard correspond more closely to that of medium in color or otherwise than the same originally of the spirit; the voice and even the dialect, possibly, may better represent that of the medium than the spirit when expressed in the earth form, according to the grossness or the fineness of the vocal organs of the medium used. The spirit materialized may be deficient in point of memory of facts, such as seemingly he should be most familiar with—may, he may be unable to announce even his own name, especially when the medium used is wholly defective in his re-entive phrenal powers; and many other defects may present themselves with a new beginner (spirit) in the art of materialization; all of which have their cause invariably in the improper or ill-tempering of the auric forces used by the acting spirit for said purpose; for, as I have before said, he must become thoroughly master himself, or by proxy, of his newly assumed position, to be able to present himself in appearance that will fully express his identical self-hood. This is a delicate point, and I repeat with emphasis, that the auric forces used must be brought into that state of consistency, as will perfectly blend and adapt itself to the constitutional or temperamental condition of the acting spirit; for unless this is done, there will be corresponding deficiencies, variations and dissimilarities in the appearance of the spirit in his newly procured form, thus making him a suspicious character to the untaught and inexperienced observer. I say it is impossible for any object in nature to give a full rounded out expression of self when impediments exist. Man even in his earth form must be so circumstanced or conditioned as to be able to master his surroundings before he can fully represent his real self: so it is with a materializing spirit, only that his case is a thousand-fold more complex."

Such is the style and character of the teachings of a spirit who is an honorable member of a materialized band touching a subject more grave, grand and important in its use than any other ever vouchsafed to mankind, even the subject of spirit materialization—the deepest, broadest and the crowning argument in favor of man's immortality. The spirit who made the above statements under the conditions described, at a seance afterwards given by Mrs. Mendenhall, acknowledged, when in materialized form, that the statements, as I have them written, are nearly exactly as he made them, and that they are strictly true, as he understood them, in their application to the subject under consideration. How important then it is that investigators of spirit phenomena should study and learn something of the laws governing the production of said phenomena before seeking to push themselves out upon the world as the only teachers, pretending to make conditions in which the heavenly hosts shall work, and stigmatizing all mediums with the contemptible title of frauds, tricksters and dishonest villains, who will not submit themselves to be used for spirit manifestation under conditions and circumstances of their own ignorant device—nay, would strive to take the work out of the hands of the celestial throng and run the whole machinery after the manner of their own getting up. Ye men of folly! if you know so much about the necessary conditions for spirit manifestations, rappings, materializations, etc.; if you positively know said phenomena can be produced under conditions of your own contrivance, why in the name of common sense do you not, as honest teachers, go to work and produce them yourselves? Surely, if you have any real confidence in your claims as to the conditions necessary for the production of said phenomena, you ought to understand something of the process by which they are wrought; and having spirits within you, you certainly ought to be able to produce at least one rap—just one—one rap, if not a genuine materialized form. Do you say that we (you) are not mediums, and that these phenomena can be produced only through the constitutional conditions of media? Then why not take the media into your own hands and show how materialized forms, fabrics, etc., are produced. If you can not do this, then in the name of common honesty, cease your blatant cry of frauds, tricksters and exposed mediums; confess that you know nothing of the conditions necessary for the production of spirit phenomena; and prove to the world that you have the good of the cause at heart by being willing that the teachers of Immortality should be those of immortal spheres—the real discoverers of the law and conditions by which its glorious truths can be demonstrated to man on earth.

J. H. MENDENHALL.

## BLACKFOOT'S WORK.

RELIEVES A CONSUMPTIVE PATIENT.

Cerro Gordo, Ill., May 24.

Jas. A. Bliss.—The paper you sent me I applied to the chest of a consumptive patient and it gave immediate relief. I have four or five other patients on whom I desire to try your paper. Enclosed find 50 cents for same.

Yours respectfully,

P. S. REFLOGLO, M. D.

RELIEVES SEVERE PAIN IN THE SIDE.

East Liverpool, O., April 14, 1880.

Jas. A. Bliss.—I received the magnetized paper in three days after sending for it. Accept thanks for your promptness. I suffer much with a pain in the side; and, on the evening of the 28th of March, the pain being very severe, I applied it and in less than a half hour the pain was gone and has not been so severe since. I am convinced that another sheet will cure me. Many thanks to Blackfoot. Yours truly,

M. E. CALHOUN.

BETTER THAN MEDICINE.

Boston, Mass., April 25, 1880.

Jas. A. Bliss.—I received the magnetized paper and wish to tell you of the result. My complaint has been out of the reach of medicine for the last forty years. For the last two of which I have been constantly under the doctor's care. I sent for some magnetized paper and it is doing wonders for me. I shall be so glad if it will cure me. It is better than anything I have tried yet and relieved me in a shorter time. Accept thanks.

Yours respectfully,

T. L. HOWE.

No. 2 Garland St.

GOOD FOR PARALYSIS.

J. A. Bliss.—It is always best to own up to facts. I had to send for the magnetized paper at the request of my wife, although I had no faith in the paper. She has been troubled with one of her hips and at times the limb has almost been paralyzed. The effects of it has been truly wonderful, far beyond our expectations, as a marked change for the better has been wrought. Enclosed please find stamps for more paper. You have our grateful thanks.

S. W. LINCOLN.

RELIEVES HEART DISEASE.

Houston P. O., Alleghany Co., Pa.

J. A. Bliss.—Enclosed please find 20 cents, for which send me two more sheets of magnetized paper, as the sheet I had has done me so much good. I have heart disease and it relieves me as soon as it is placed over my heart. Please send me also a specimen copy of *MIND AND MATTER*, for which I shall be ever so much obliged.

MRS. BELL GORDON.

MILLBURN, July 18th, 1880.

Editor *Mind and Matter*:

Sir:—I was much pleased with the perusal of your paper of the 10th instant, to see you take so decided a stand for mediums, the much abused and misunderstood of mortals; and were it not for them and their organisms, what should we know of this great truth—Immortality? Having had a good deal of experience, I am thankful that I have always defended and assisted them when slandered by those smart ones, who always know most without examination—crying fraud and stopping all progress; and when they could not crush the poor mediums by fair means, then ignorance would resort to falsehoods.

I well recollect the Hardy affair in New York, when the Murrys, Farnsworths, Sayles and others tried to prove fraud against her; which was too thin, at the time, as she was too well known, and had been put under too many test conditions for such persons to disprove her honesty and grand mediumship in her phase. I had a hard trial with a good medium of New York, who had gone through all the phases from test to materialization, and paraffine moulds of hand, etc. I encountered much trouble in defending her and the falsehoods told were astonishing. For instance, one of our old Spiritualists, who had been a leader and put down for his conduct, told Judge C., a warm friend of mine, who was a partial believer, that the medium would make no more moulds of hands, as she had scalded her hand in practising her tricks, and circulated the story fresh. I heard of it; myself and others had a sitting with her. My spirit brother took a ring I had on my finger, held it in his materialized fingers and gave me his hand and his full name on the back of the glove in raised letters, and placed the hand on mine, which was warm.

The following Sunday I carried the mould of the hand to the conference and told the story, and called the Mr. Farnsworth out by name, who told the untruth, and he was not man enough to say a word, but at a later time he said he had been told so, but it did not take; and I much regret that many of our old Spiritualists, after having learned the phenomena and not the philosophy, were our most determined opponents. As to the Editor-at-Large and Davis, they both deserve your notice. Mr. Brittan and myself have held a number of arguments about materializations, and he always held I was deluded when I had seen my mother's spirit, who called my name with a pronunciation quite peculiar; and my dear sister (who has been my saviour from materialism) and I kissed her in broad gas light; twenty others saw the same. And for men who pretend to be our teachers to deny these great facts, known by thousands, had better step down and out, and try to get education, which is continually advancing, and which will continue to advance through time, here and hereafter. The cause is progressing and ministers and others are denying their old creeds as well as Beecher. Yours truly,

A. A. THURBER.

A Catholic Speaks His Mind.

SAVANNAH, July 13th, 1880.

MR. J. M. ROBERTS.—Dear Sir:—Having read an article in your paper of May 29th, headed, "A Catholic Secret Council," I enclose you the amount for your paper for three months. Being a Catholic myself, and having been among them the best part of my life, I can appreciate your article, and know it to be true in every particular. It is high time that every paper in the country should expose them as you do. I see with pleasure that they commence to drive the Jesuits from my native land, for they are the most dangerous class of all. But I fear that a large portion of them will emigrate and take a foothold here, and will help those that are here in undermining the institutions of this country. Hoping to read many more such articles against them, I remain respectfully,

JOS. E. LOISEL.